

A. N. 17. 7. 73

ABRIDGMENT  
OF MEDITATIONS  
of the Life, Passion, Death, &  
Resurrection of our Lord  
and Saviour IESVS  
CHRIST.

Written in Italian by the R. Father  
*Vincentius Bruno* of the So-  
ciety of IESVS.

*And translated into English by R. G.  
of the same Society.*

VVhereunto is premised a brieft Methode for  
Instruction & Practice of Meditation.



Permissu Superiorum, 1614.





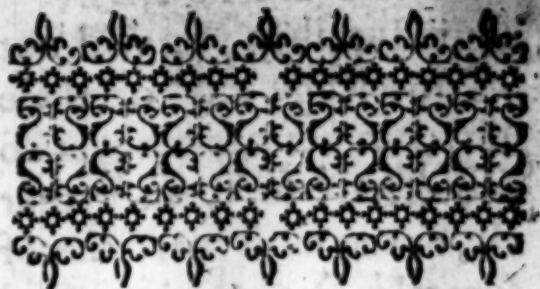
TO THE  
VERTVOVS  
AND  
RELIGIOVS  
GENTLE-WOMEN  
MISTRESSE  
MARY WARDE,  
AND  
THE REST OF  
HER DEVOVT  
COMPANY  
IN S. OMERS.

2

MVCH

MUCH  
HONOURED  
AND  
RESPECTED  
GENTLE-  
WOMEN,

FOR



**F**OR three or  
foure Reasons  
(commonly) are  
men moued to  
dedicate their labours vn-  
to others . Either for their  
Honourable Descents in  
Bloud ; or for their eminent  
Places in Dignity ; or for  
their Vertuous Example of  
life ; or lastly for some res-  
pect of Desert due to their  
Persons . And although in  
your

## THE EPISTLE

your Humility you will not acknowledge any of these Titles in your selues: yet do I so cleerly see them, eyther all, or the most part therof summ'd , as it were , and compact togeather in your deuout Congregation, that I haue made choice to present this little Treatise of Meditations vnto your pious Reading & Considerations; in regard , that you ayme at nothing more the true Perfection in your selues , by procuring the spirituall good of others , as a most speciall meanes to arriue therunto : which through your industrious labour

## DEDICATORY.

labour & diligēce, you haue  
already begun with no lesse  
laudable, then successfull  
profit in the education of  
yonge Gentlewomen of our  
Nation, in Piety, Vertue, &  
other excellent Qualities  
beseeming your sexe.

In this Booke shall you  
behold ( as in a most cleare  
and christall Mirrour ) the  
vertues of our Blessed Sa-  
uiour liuely propounded  
vnto you for speculation.  
Herein shall you learne to  
imitate His, and his Blessed  
Mothers Humility. Heere  
shall you spiritually tast of  
the fruite it selfe, which  
from these deuout Medita-  
\* 4 tions

THE EPISTLE  
tions and practicall appli-  
cations thereof either to  
your selues or others, may  
be gathered. And therefore  
I seriously commend the  
same vnto your diligent  
Perusall, for that the most  
easy, and readiest way in  
your more fruitfull pro-  
gresse, is ( in my opinion )  
not only to haue a bare  
knowledg, but also a pra-  
cticall exercise of the Hero-  
icall Vertues of your Lord  
and Maister Christ Iesus,  
the most exact and perfect  
Modell of all Perfection  
whatsoever.

Accept then ( Worthy  
Gentlewomen ) this little  
Diamōd

## DEDICATORY.

Diamond ( as I may so terme it ) or rather inestimable Treasure ( in regard of the heauenly food of Soules it conteyneth ) so much the more proper to your Vocation , & to the course of life by you chosen ; by how much the meanes , & profit therby likely to ensue , are answerable to your intēded purpose & desyre . My labour heerin hath byn the least , but your profit shall be my Comfort , and my poore prayers your Attēdāts , euer ready to assist you for the purchasing , and increase of such vertues , as are principally requisite to  
\* 5 the

THE EPISTLE.  
the performance of so pi-  
ous, and worthy a worke.  
This 30. of September 1614.

*Yours cuer*

I. W. P.



THE





THE  
PRACTICAL  
METHODE  
OF  
MEDITATION.

**M**EDITATION which we treat of, is nothing els but a diligent & forcible application of the vnderstanding, to seeke, and knowe, and as it were to tast some diuine matter; from whence doth arise in our affectionate powers good motions, inclinations, and purposes which stirre vs vp to the loue and  
6 .exercise.

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exercise of vertue, and the hatred & auoiding of sinne: it is the shortest & almost the only way to attaine to Christian perfection: it is the path which all holy men ( of what estate soeuer) haue troden. Wherefore let those, who desire to enioy their company, follow their example.

2. And surely it seemes a thing, even impossible, to arriue vnto any notable degree of perfection without this so necessary a meanes. For perfection beeing nothing els, but the rooting out, of vices, and planting of vertues in our soules: vnles we withdraw our affections from earthly objects, and settle the on heauenly, we shall neuer performe the one, nor attaine to the other. And seeing that our affectionate part imbraceth nothing, vnlesse our vnderstanding both know it, and iudge of it, neither can it find out fit objects for heauely affections vnles it discourse on them, nor moue therwith the will, except it consider the goodnes which often lieth hidden

### *of Meditation.*

den in them; it followeth evidently, that without meditation no man can attaine to any height of Perfection.

3. Besides, it is the most excellent manner of praising God, employing euery power of our soule, in shewing forth the excellencies of their Creator, which is the chiefeſt end of our creation: neither doth it rest heere, but bringeth a man to heauen (that so I may say) before his tyme, making him enioy (after a sort) eue in this life the blessednes of the life to come: which being nothing els but the seeing, louing, and enioying of Gods diuine Maieſty, we giuing our selues by meditation to the most perfect knowledge, to the straitest bande of loue, and the sweetest fruition of God which this wretched life affoards, we participate in the best manner which our estate will permit vs, of the happines of the Blessed in heauen.

4. True it is, that through the vnhappy estate of this troublesome world,

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World, man being distracted by other thoughts, and surprised by other affections, cannot continually, nor without some little violence, especially at the first, enjoy this so great a happiness: yet may he, joining his owne diligence to Gods help, so unite himselfe to his Creator by this exercise, that at least for some determinate time, he may enjoy him with some familiarity.

5. It will therefore be good for those, who intende to reape the fruit of this heavenly employment, to appointe vnto themselves, by the counsell of some one skilfull in matters of spirit, the tyme they meane to spend euery day therein, and that with so stedfast a resolution, that they make conscience to omit it without vrgent occasion; which omission (although necessary) let them supply at some other tyme of the day, if it be possible. And let them be but diligent & constant at the beginning, & it will proue an exercise most full of spiritual

*of Meditation.*

fituall profit and delight, which will abundantly counteruaile the paines bestowed therein.

6. And let those who thinke Meditation to belong only to Religious persons, and that secular ought not or need not busy themselves therewith, be fully persuaded, that they are in an error very pernicious. For as secular men haue more distractions by reason of their diuers worldly employments, then Religious, more temptations by the continuall presence of many alluring objects, more imperfections, sinnes, and ill habits to conquer: so haue they more need to retire themselves by this holy recollectiō, to propose vnto themselves the highest objects most worthy of loue, affection, and prosecution, to exercise themselves in the acts of the noblest verues: all which is performed by meditation. And if religious persons being Gods sworne souldiars, vse these weapons, as thinges belonging to their estate  
and

*A practiſall Methode*

and dignity, ſecular people muſt put them on alſo, at leaſt for their neceſſary defence; and of theſe many do make great change of life and happy progreſſe in vertue by this exerciſe, even in this cold age of ours. And although they are more frequent in other Countreys, which enjoy the happy freedome of the ſervice of God, without feares or contradictions: yet there want not ſuch ( and that of both ſexes ) even amongſt vs, who overcoming the tumults of the world, and the terrors of perſecution, do beſtow daily a good part of their tyme in this importāt buſines, and continually reap the plētiſfull fruit of their happy labours; which number if it may be increaſed by this my poore endeauour, I ſhall thinke it happily beſtowed.

7. And although the holy Ghoſt be the chiefe Maſter of this doctrine, yet it ſhall not be amiſſe to ſet downe ſome brieſe method of praſtiſe, taken out of approued Authors.

*of Meditation.*

Authors and experience, that for those who haue a will to imploy themselves therein, bee not de-  
priued (at least of a great part) of  
the profit, for want of instru-  
ctions.

8. We shall heere omit diuers  
diuisions which might be made of  
meditation, and deuide it only into  
Spirituell and Historicall, which  
distinction is taken from the di-  
uersitie of the matter wheron we  
meditate. Spirituell meditation  
is that, wherein the matter is spiri-  
tuall, in that sense, as we oppose  
spirituell to corporall, for that it  
contains for the most part no cor-  
porall actions: such are the Medita-  
tions of the end of man, of sinnes,  
death, iudgment, hell, heauen, the  
benefits of God, his infinite per-  
fections, & the like. Historicall  
Meditation is that, where the  
matter is some Historie, as the  
meditations of the life & passion of  
our B. Sauiour, of the vertuous  
actions of his B. Mother, or some  
other

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other Saint. Of both which kinds of matter, many spirituall bookes are full, so that we may easily take our choice, with the counsell of our spirituall Father: & the fittest of all, will be the holy Gospell, especially having helped our selues at the beginning with some larger discourses.

9. For the better order, & more profit, we must begin with the end wherfore man was created, with the iudgments of God exercised on sinners, with the multitude and greatnes of our owne sinns, with death, iudgment, hell, and the like: which will help much to the rooting out of vices. Then may we meditate on the life, & passion of Christ, from whose vertues we shall receiue glorious light, to frame the like, with his grace, in our selues. And lastly we may contemplate the glorious mysteries of our Saviours Resurrection, Apparitions, Ascension, and the coming of the Holy Ghost, his excessive loue to-  
wardes



*of Meditation.*

wardes vs, his manifold benefits,  
and the abundant reward prepared  
for his friends in heauen.

*The preparation for  
Meditation. §. I.*

**F**OR the more fruitfull meditating on the diuine mysteries, there is required such puritie of Conscience, that we feele not remorse of any great sinne; and finding our selues guilty, we must seeke to cleare our soules, by those remedies which God hath appointed for that purpose.

2. We must endeavour so to compose our passions, and affections in a meane, that they be neither too weake, nor too strong.

3. We must so recollect our powers and senses, that willingly we neither thinke on, see, heare, nor admit any thing, which may breed distraction. Briefly we must so dispose our selues before our meditation, as we wish to be, when  
we

*A practicall Methode*

we shall meditate

4. The fittest time for Meditation (according to the example of the Prophet Dauid) is the morning, when the powers of our soule are free from other objects. To be therefore better prepared, we must the night before read over that part of the booke, or writing twice, or thrice, whence we take our matter: then deuide it into three partes or pointes, more or fewer as wee please: after that propose vnto our selues that which we meane to make the especiall end of our Meditation. As if we meditate on the sinnes of others, our end may be shame, & confusion, behoulding Gods iudgments exercised on them for fewer, and lesser offences then we find in our selues: yf we meditate vpon our owne sins, we may propose for our end Sorrow and Amendment: if on the paines of hell, feare and horreur: if on the ioyes of heauen, ioyfull hope and consolation: yf on the

### of Meditation.

the life of Christ, imitation of his vertues: yf on his Passion, sorrow, and compassion: yf on his Resurrection, ioy and congratulation: and thus according vnto the diuersitie of the matter, the end or scope of our meditation must be differēt, which with a litle diligence we may easily find out: and vpon this end must our intention be especially fixed at the time of meditation.

5. We must also determine with our selues what *Preludiums*, as they are termed, or preambles we must make ( of which we shall speake in their due place. ) And lastly we must marke well what persons, wordes, and workes are contained in ech point, yf our matter be historicall. But yf it be spirituall we must call to minde the chiefe things occurring therein. All which must be done by a sleight passage only, to open the way for our meditation: and we may find out all the persons, wordes, and workes, which are expressed, as also all those, which

### *A practicall Methode*

which the decencie of the history doth shew vnto vs; especially the persons, wordes, and workes of God, the angels, and diuells, which we may finde in euery history fit for meditation, with no small spirituall profit: God, and the holy Angels mouing and furthering all good things, and the wicked spirits prouoking to euil, and hindering in what they can all good.

6. Being in bed, before we betake our selues to sleepe, we must thinke on the houre we meane to rise at, & call to mind briefly the pointes of our meditation: and the same we may doe so often as we chance to awake.

7. When we awake in the morning, casting off all other thoughts, we must breifly, but with great affectiō, giue God due thākes for all his benefits, and for those in particuler receiued that night, and offer vp our selues, and all our actions of the day following, to his honour and glory, proposing effectually

*of Meditation.*

Trually, with helpe of his holy Grace, to auoid sinne, and imperfection that day, and especially that which wee endeauour most to ouercome, by particuler examine and care. After this we may begin to take some tast of our meditatio, and stirre vp in our soules sometimes grieffe, shame, confusion, or feare, otherwhiles desire to know with some clearenes the mysteries of the life and passion of our Sauour, so to imitate him diligently, & loue him feruently; sometimes sorrow and heauines, so to be compartners with Christ, suffering so many paines for vs; sometimes also ioy & comfort, to cōgratulate our Lords glorie, and felicitie; and at other times other affections agreeable vnto ech meditation: Which we may performe more easily, yf we keep in our mind some similitude answering to the aff: Qñ we would haue; or yf we repeate some verse of the psalmes, or other Scripture, or Father, which may be to that purpose

*A practicall Methode*

pose, so we do it with attention and affection. And if we meditate more then once in one day, in that quarter of an houre going before our tyme appointed, we must read over diligently the matter of our meditation, deuide it, and settle it in our mind, thinking what we are to do, before whome to appeare, & with whome to talke, and making such preparation, as we appointed for our mornings meditation.

*The performance of  
Meditation. §. 2.*

**T**HE houre of meditation being come, we may imagine our selues to be inuited by our good Angell, or by some other Saint to whome we are particularly deuoted, to appeare in the presence of God: wherefore hauing made the signe of the holy Crosse, and sprinkled our selues with holy water, we may go presently, with a kind

*of Meditation.*

a kinde of spirituall hunger, to the place where we meane to make our meditation, and standing from thence a pace or two, briefly liſt vp our minde to Almighty God, imagining him to be ſo preſent with vs (as truly he is) that he be- houldeth what we are to do, & doth ſhew vnto vs in that very place his moſt venerable and glorious coun- tenance.

2. The preſence of God is beſt framed of our Vnderſtanding, by making an act of faith, whereby we beleewe Almighty God to be ſo preſent there, that he compaſſeth vs round on euery ſide, as the wa- ter compaſſeth the fiſh, and yet is alſo within vs, and the things before vs (as he is in all things) ſom- what like the water which is entred into a ſponge, and this by his di- uine eſſence, preſence, and power, which penetrate the nature of eu- ry creature, and giue them needfull helpe for their operations.

3. It helpeth much our attention

*A practticall Methode*  
to conceiue the presence of God af-  
ter the liueliest manner wee can,  
and to fix our meditation as much  
as humaine frailtie will permit,  
continually in the sight of God,  
perswading our selues, that he is  
much pleased to see vs proceede  
with diligence in this spirituall  
affaire, and much dislikes yf wee  
performe it negligently, and in  
this point we must force our selues  
at litle at the first, vntill exercise  
produce facilitie.

4. Having conceiued God thus  
present, we must next looke vpon  
our owne vnworthines, and with  
great reuerence say, with the Pa-  
triarke Abraham, *Loquar ad Domi-*  
*nus meum, cum sim puluis & cinis.*  
I will speake to my Lord, beeing  
dust and ashes, and with internall  
adoration, bending the knees of  
our hart, kneele downe before our  
Lord, professing the presence of  
the Blessed Trinity, with some  
wordes fitting that purpose, as *Be-*  
*nedictus sis Sancte & Individua Trini-*  
*tas;*



of Meditation.

was: Blessed be the holy, and vnde-  
deuided Trinity, or, *Gloria Patri,*  
*& Filio, & Spiritui Sancto:* Glorie  
to the Father, to the Sonne, and to  
the holy Ghost, or, *Sanctus, Sanctus,*  
*Sanctus, Dominus Deus omnipotens,*  
*qui erat, qui est, & qui venturus*  
*est:* Holy, holy, holy, Lord God  
omnipotent, who was, who is, and  
who is to come, or the like. But yf  
through indisposition or weaknes  
of body we find our selues vnapt  
to kneele, we may, hauing entred  
into our meditation, either stand,  
sit or walke, or vse such situation  
of body as we shall finde fittest  
for our infirmitie. And although  
we should haue our body well dis-  
posed to kneele, yet if we find  
not in our meditation the comfort  
we expect, we may change some-  
time the position we were in, as frō  
kneeling to sitting, standing, wal-  
king, prostrating our selues vpon  
our face at our Sauours feete &c.  
&c. And in trauel either on foot  
or otherwise, we may meditate as

♦ ♦ ♦

we

*A practlicall Methode*  
we goe on our iourney, but ordinarily, yf wee be not otherwaies hindered, kneeling is the fittest positiō to procure reuerence, and deuotiō.

6. Being on our knees, or otherwaies ready to begin our meditation, let vs acknowledge our selues sinners with as much inward feeling of heart as we can, asking humbly pardon of Gods diuine Maiesty, saying with deuotion the foure first verses of the *Miserere* Psalme, the *Confiteor*, or some other prayer to that purpose.

7. Then encouraging our selues with hope of pardon, we may behould the maiesty of God there present, and acknowledging the great bande we haue to imploy our selues wholly in his seruice, make with feeling deuotion the preparatiue Prayer: which is nothing else but a short petition, wherein we take helpe of God, that all our powers and actions, and that in particular we now goe about, may be sincerely directed, and performed.

*of Meditation.*

to the honour of God, and the benefit of our owne soule.

8. Then must we proceed to the preâbles or *Preludiums*, which are three if the matter be historicall, but if it be not of some history, they are only two.

9. The first *Preludium* or Preamble ( which is proper onely to the meditation, made vpon some historie ) is a breife calling to mind of the mystery we are to meditate, no otherwaies then if we should tell it to another, without any discourse thereon at all.

10. The seconde is common to all Meditations, and is an imagination of seeing the places where the thinges we meditate on were wrought, by imagining our selues to be really present at those places, which we must endeauour to represent so lively, as though we saw them indeed, with our corporall eyes; which to performe well, it will help vs much to behould before-hande some Image wherein

\* \* \*

that

*A practicall Methode*

that mystery is well represented, and to haue read or heard what good Authors write of those places, and to haue noted well the distance from one place to another, the height of the hills, and the situation of the townes and villages. And the diligence we employ heerein is not lost: for on the well making of this *Preludium* depends both the vnderstanding of the mystery, and attention in our meditation.

11. Yf our meditation be of some spirituall matter of which we spake before which affordes no historie, we must frame our second *Preludium* according thereunto: as if wee meditate on sinnes, we may imagine our soule to be cast out of Paradise, and to be held prisoner in this body of ours, fettered with the chaines of disordinate Passions, and affections, and clogged with the burden of our owne flesh. If on Hell, we may behould with our imagination the length, breadth, and depth of that horrible place.

*of Meditation.*

place. Yf on Heauen, the spacious  
pleasantnes of that celestiall Coun-  
trie, the glorious companie of An-  
gels and Saintes. Yf on Gods iudg-  
ment which must passe vpon vs,  
our Sauour sitting on his Iudg-  
ment Seate, and we before him  
expecting the finall Sentence: if on  
death, our selues laied on our bed,  
forsaké of the Physitians, compas-  
sed about with our weeping  
friends, and expecting our last  
agony. Thus our second *Prelu-  
dium* in these Meditations which  
are spirituall (as we call them)  
must be some similitude, answe-  
rable to the matter.

22. The third *Preludium* in all  
Meditations is a short, but ear-  
nest prayer to God for that  
thing which we haue proposed, as  
the scope, and ende of our Me-  
ditation, of which we haue alrea-  
dy spoken. Having finished these  
*Preludiums*, we must begin the  
first pointe of our Meditation,  
exercising thereon the three  
powers

*A practticall Methode*

powers of our Soule, Memorie, Vnderstanding, and Will. With our memorie we must (as it were) rehearse vnto our selues in order, that which is contained in the first point of the matter we prepared, calling to mind also such things as we haue read in the holy Scripture, and other good Authors, or heard of discreet and deuout persons, yfit make for the matter we haue in hand: and lay open to the view of our vnderstanding the persons, wordes, and workes contained in the first point, if it containe any, if none, at least the most notable matters therein.

23. Then we must exercise our vnderstanding vpon that which the memory hath proposed, and search out diligently, what may be considered about that present obiekt, inferring one thing from another, framing from thence true, pious, and spirituall conceits, fit to moue our Will to vertuous affections. Lastly for that the will is naturally inclined

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inclined and moued to affect those things which the vnderstanding proposeth, we must procure with all diligence to stir vp in our selues those affections which the operations of our vnderstanding going before, incline vs vnto.

14. And hauing thus exercised the three powers of our soule vpon the first point, we must passe on to the next. But finding our selues imploied with spirituall profit about that we haue in hand, we must not be sollicitous to passe on further, although by our long stay in one point, we should not haue leasure to goe ouer them all, within our determined tyme, But it wilbe best to satisfy our selues fully where we find spirituall comfort, and reserue the rest for an other time of Meditation. We must also know, that the exercise of our Memory and Vnderstanding in Meditation, is ordained to the motion of our will, and must therefore be vsed with such moderation as

*A practiticall Methode*  
may serue for the mouing therof,  
and no more, that so our Medita-  
tion may be full of pious and good  
affections, not vaine and filled  
With curiosities.

25 We may frame our concei-  
tes vpon diuers heades, which our  
matter will yielde vs: as if it be  
historicall, we may consider in the  
persons there represented, who  
they be, their thoughts, and affe-  
ctions, their inwarde vertues,  
and out ward carriage, with other  
circumstances. In the words we  
may consider their first and pro-  
per sense, as also the figuratiue and  
translated signification, if there  
be any, and the ende wherfore  
they are spoken. In the workes  
are to be considered their nature,  
what they are, with their cir-  
cumstances, comprehended in  
this verse visuall amongst those  
who treat of morall actions,  
*Quis, Quid, Vbi, Quibus au-*  
*gelijs, Cur, Quomodo, Quando,*  
wayghing well what person that  
is.



*of Meditation.*

Is, by whome the action is done, examining what he speaketh, and doth, where, with what helpe, or assistance, for what end, in what manner, and at what tyme.

16. But if our matter be spirituall and affoord no persons, with their wordes and workes, we must endeauour to conceiue the matter thoroughly in our vnderstanding, and to find out the true sense and meaning of the wordes, which represent the matter vnto vs, and the right nature of the things therein represented, and we may help our selues much to the framing of spirituall conceites, if we apply vnto our matter familiar similitudes, drawne from our ordinary actions, and this as well in historicall, as spirituall meditations.

17. The affections which we ought to procure by these conceits are many, and diuerse, nor can it be assigned, which we should alwaies procure, they chiefly depending

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Living on the gift of the holy Ghost. Yet whilst we attended especially to the rooting out of vices, which is termed by the Masters of spirit *via purgativa*, the purgative way, we ought to labour first for great griefe, with shame and confusion for our sinnes, for our negligence, and couldnes in Gods service, for carelesnes and sloth in seeking perfection. Secondly a feare of offending God, of loosing his grace, of not fulfilling our obligation in answering to his heavenly voice and inspirations, and of severe punishment for our sinnes. Thirdly, a perfect hatred of all sinne, coldnes, and negligence in spirit, of all earthly things which withhold vs from God, and of our owne pleasures and contentments.

18. Fourthly, a desire of mortification of our body, our senses, passions, and inclinations to honour and estimation, submitting ourselves to the lowest persons,

*of Meditation.*

accounting our selves the basest of all others, and desiring that others should esteeme vs so. Likewise when we principally endeavour to plant vertues in our soules, which is termed *via illuminatiua*, the illuminatiue way, we must stir vp first a loue and desire of all vertues, as also a desire to know the person and actions of our B. Sauiour, so to imitate him the better. Secondly a hope to please God with the help of his holy grace to perseuere in his seruice, to free our selues from coldnes, and defects, to attaine perfection in this life, & eternal happines in the life to come.

19. Thirdly, sorrow & cōpassiō, for the suffering of our Sauiour, for the blindnes and ingratitude of those who offend him so often, & greiuously. And whilst we cheifly seek to unite our soules to God, which is called *via unitiua*, the unitiue way, we must stir vp in our selues, first an exceeding loue of God; Secondly a spirituall reioycing.

*A practlicall Methode*

in his infinite riches and perfectiones, as also in the glorie and happines of our Saviour risen from death, and receiued into heauen with triumph and maiesty. Thirdly, a gratefull ioy for the charity he hath shewed to mankind, and our selues in particuler, and for so many and great benefits bestowed vpon his friends. Fourthly, a vehement desire, that Gods name be knowne and sanctified, that he may reigne ourall soules without resistance, and that his holy will may be fulfilled in all places: and many more such like affections as we haue heere set downe, the Holy Ghost will teach vs, in all these waies, if we dispose our selues with a great desire of them, and humility, (altogether necessary for the receiuing of this diuine influence) yet not omitting our owne diligence.

20. We may moue and strengthen these affections, by earnest demanding them of God, either  
with

*of Meditation.*

with wordes of the holy Scripture  
or some deuout saying of our  
owne . By obsecration, instantly  
asking them of God for his infinite  
loue, Goodnes, and mercies sake,  
for the most gratefull me-  
rits of his beloued sonne, for the  
sanctitie and puritie of his Blessed  
Mother . By gratitude, giving  
shankes to God for so many be-  
nefits, so many bountifull and as-  
sured promises ( descending into  
particulars . ) By oblation, offe-  
ring our selues to God, prepared  
and ready to do whatsoeuer he  
hath taught vs, to imitate our Sa-  
uiour so neere as we can, to suffer  
whatsoeuer for his sake, and to  
seeke all meanes to please his di-  
uine maiestie. By good purposes,  
intending most firmly in the sight  
of the whole Court of heauen to  
do all that we know, or shall  
know to appertaine to the glory  
of God, to make good vse of his  
grace, & heauenly succours, to ob-  
serue perfectly his Cōmandement,  
and

*A practlicall Methode*  
and fulfill his holy inspirations.  
By praises, extolling to the highest  
degree of our power Gods mercy,  
bounty, patience, charity &c. ce-  
lebrating his diuine greatnes, his  
infinite wisdom, his vnmesura-  
ble goodnes, his vnspeakable po-  
wer. By reprehending our selues,  
as slothfull, vndeuous, harde, vn-  
gratefull, and that after so many  
benefits and helpes, so many illu-  
minations and incitations to good-  
nes. By admiration, wondering  
at the goodnes, patience, and cha-  
rity of God, at our owne negli-  
gence, and coldnes in spirit, at  
the contempt shewed by vs, of  
so many fauours, and graces,  
so many and cleare inspirations.  
By framing vnto our selues some  
person, imagining sometymes  
that God complaines and repre-  
hendes them, that he exhorts and  
promises vs helpe, sometymes  
imagining that some Saynt, most  
notable in some one vertue, la-  
ments that he is no more imita-  
ted.

*of Meditation.*

ted, and sometyne that the Diuell  
reioyceth and triumpheth, that  
he is more followed then God,  
and knowes so well the meanes,  
to bring vs to sinne, coldnes,  
and carelesnesse of our perfe-  
ction and saluation, sometymes al-  
so faygning the very vertues in  
some venerable shape bewayling  
their neglect, and contempt: and  
many more wayes may we find  
by the help of the holy spirit, the  
chiefest Maister of this heauenly  
doctrine of Prayer. Of these  
wayes we may vse more, or  
lesse, answerable vnto the affe-  
ctions we meane to procure,  
and according vnto our owne  
necessity. And in the exercise  
of them we may very profitably  
repeate in our vnderstanding,  
some affectionate words of the  
holy Scripture, or Fathers, or  
some other that are full of deuotiō.

21. In exercising that which  
we haue hitherto set downe, we  
must vse such moderation, that we  
hurte

*A practicall Methode*

hurte not our head, or breast,  
With ouermuch force: for besides  
those corporall harmes that arise  
from thence, no small spiritual  
euills follow, as a certaine languish-  
ing and slacknes in meditation,  
for feare of hurting our selues, a new  
coldnes and weakenes in our affe-  
ctions, small disposition to receiue  
the seedes of diuine inspirations  
and influences, facility in leauing  
of our meditations either of our  
owne accord, or by the counsell of  
our Ghostly Father, which euill  
may be easily auoyded, if we vse no  
violence vnto our selues in the act  
of meditation. As if we straine not  
our breast, if we seeke not to  
wringe out teares, if we be not too  
intentive in the actions of our  
soule, but vse so much diligence  
in our meditation, as we would  
vse in talking with some person of  
much respect, which will be sufficient  
if God, who disposeth all things  
sweetly, do not call vs extraordinary-  
sily to a more forcible application



*of Meditation.*

22. At the end of our meditation we must make with our vnderstanding some affectionate speech or Colloquium to God, and sometimes also to some Saints which may be either one or more, according to our devotion, being the conclusion of our whole meditation, and a reuerent departure from the great Lord of whome we haue had so gracious audience, giuing him thanks, offering our selues and ours to him, and demanding grace and succour for our selues, our friendes, and benefactors, and for whom soeuer we haue obligation to pray, which three thinges we may ordinarily vse at the end of euery meditation. We may sometimes also accuse our selues, and aske pardon, as also impart vnto him our affaires, and those of our freinds intreating counsaile and help for their good performace, extolling his infinite mercy and loue, still following the affectiō we shall the feele.

23. In these speeches wee  
may

*A practicall Methode*

may talke with God as a seruant  
with his Maister, as a sonne with his  
Father, as one friend with another,  
as a spouse with her beloued bride-  
grome, or as a guilty prisoner with  
his Iudge, or in any other manne  
which the holy Ghost shall teach vs

24. Having ended this our  
speech, we may adde some vo-  
cally prayer, if we will, as the  
*Pater noster*, if we speake to God  
the Father, the praier *Anima Christi*,  
if to the Sonne, the Hymne *Veni  
Creator*, if to the holy Ghost, *Aue  
Maria*, or *Aue maris stella*, if to  
the B. Virgin, or some other  
deuout praier, in which we finde  
deuotion and comfort.

25. We may make such ma-  
ner of speeches in other places of  
our meditation, and it will be best,  
and almost needfull so to do, but  
at the end we must neuer omit  
them, and then only vse the vocally  
praier to conclude them with all.

26. Departing from the place  
of Meditation, we may make an  
in-

of Meditation.

internall and externall reuerence to God, whose conuerſation we ſhall then leaue of, with an intent to renew often in the day the remembrance of that which paſſed in our Meditation..

*What is to be done after  
Meditation . § . 3 .*

**H**AVERING ended our Prayer, we may either ſitting, ſtanding, or walking examine the preparation to our Meditation, the conceyuing the preſence of God, the making our Preparative praier, and *Preludiums*, the exerciſe of our memory, vnderſtanding, will, imagination, and appetits, and the whole progreſſe of our meditation, with our ſpeech at the end, that ſo finding our meditation to haue ſucceeded well, we may proceed in like manner afterwardeſ, if ill, we may ſecke out the faultes & amēd them.

3. We

*A practiſall Methode*

2. We may examine the distractions we haue suffered, and the remedies we haue vsed to reclaim our selues, which is best done, by settling our attention anew to the matter we haue in hand, so soone as we perceiue the distraction, or by humbling our selues before God, with reprehension of our negligence, or by calling for help against the violence we endure.

3. We may examine the consolations we haue felt, seeking the occasions of them, and thanking God for them. These consolations consist in internall light of Gods grace, wherby we know something anew belonging to our saluation, or perfections, or els apprehend more clearly and fully such things already knowen. They consist also in certaine inward motions, which incline vs to loue nothing but for the loue of God. In teares also springing from loue, or griefe, or any other cause belonging to the honour and glorie of God. In the in-  
crease

*of Meditation.*

crease of faith, hope, and charitie,  
and in ioyfull comfort which kin-  
dles in vs the desire of perfe-  
ction.

4 We may examine the desolations if we haue had any, searching out their causes, beeing sorrowfull for the fault which we may haue committed with purpose of amendment. Vnder the name of desolations are comprehended that which spreades it selfe like a veile before the eies of our soule, hindring vs from the thinges appertaining to the glory of God, and our owne perfections; That which troubles and prouokes as to seeke for earthly and externall thinges: That which breedes in vs distrust of obtaining perfection, of praying well, knowing the will of God, and of perseuerance in any good course begun: That which weakens hope, obscures fayth, and cooles charity. That, which brings our soule to spirituall coldnes, slacknes, leauines, and wearines.

5. We

*A practiſall Methode*

2. We may examine the distractions we haue suffered, and the remedies we haue vsed to reclaim our selues, which is best done, by settling our attention anew to the matter we haue in hand, so soone as we perceiue the distraction, or by humbling our selues before God, with reprehension of our negligence, or by calling for help against the violence we endure.

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our owne perfections; That which  
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for earthly and externall thinges:  
That which breedes in vs distrust  
of obtaining perfection, of praying  
well, knowing the will of God,  
and of perseuerance in any good  
course begon: That which weakens  
hope, obscures fayth, and cooles  
charity. That, which brings our  
soule to spirituall coldnes, slacknes,  
leauines, and wearines.

5. We

*A practiſall Methode*

5. We may conſider whether we haue had aboundance of matter for our diſcourſe or ſcarcity, endeavouring to find the cauſes of both, propoſing amendment of the faultes therein committed. We may examine what affections we haue felt, conſidering how they haue beene ſtirred vp, how long and in what manner they haue endured, that we may vſe the like good meanes another tyme, and a void all defects we may haue fallen into. We may alſo examine what and how many good purpoſes we haue made, from whence they haue proceeded, how ſtedfaſt and effectually they haue byn, renewing them againe with new feruour.

6. We may note in ſome little booke thoſe thinges which haue paſſed in our Meditation, or ſome part of them, if we think the worth the paynes, and thanke Almighty God for the performance thereof, procuring ſo to liue, as we haue learned the of his diuine Wiſdome

THE



# THE PRACTICAL

*Method of Application of our  
five Senses, by way of ima-  
gination to the diuine  
Mysteries.*

**H**AVING finished the practise  
of Meditation, which is prin-  
cipally performed by the operations  
of our Memory, Vnderstanding, &  
Will, it shall be good to ioyne vnto  
it the manner of Application of  
our senses, by way of imagination  
to the same objects, which we make  
matter for meditation; and this  
the rather, for that it is a branch of  
meditation, and an exercise also  
of no small profit, and will yield  
vs more variety to auoid tedious-  
nes, as being a thing more easy to  
performe then meditation, ser-  
uing for those who either want skill  
or ability to performe the other.

\* \* \*

The

## *A practicall Methode*

### *The preparation to the application of our Senses . § . 1 .*

**B**ESIDES the things set downe in the former practice , which after their manner must be vsed also in this , if we haue ability and knowledge , the best prepararion will be to meditate according vnto the directions giuen vpon the same matter that we meane to apply our senses vnto ; but for defect of either , we must read or heare attentiuely once , or oftener the matter , observing the number and quality of persons , wordes , and workes , and other obiects of our senses , that so we may be fully possessed of the all .

2 . It will be expedient also to recollect our selues , for the space of a quarter of an houre , or not much lesse before we begin , in such sort , that our senses be not distracted , nor imployed ; but vpon necessity ) in any other obiect , so to be more ready & prepared to admit the matter that shall be proposed vnto them .

3 . In

*of Meditation.*

3. In this same tyme also we may procure to stirre vp in our soules some affections answerable vnto our matter, as we aduised in our former practice, as desire, love, joy, sorrow, and the like, considering also whither we are to go. what to do, and with whom to speake.

*The actuall application of our Senses. §. 2.*

**T**HOSE thinges set downe in our former practise, to be done before the cōsideratiō of the points, are heere also to be vsed; where we must note, that being to apply our senses to two or more mysteries at once (which is often vsed) it will be best to ioyne the *Preludiums* together, as to make of two histories one continued, so likewise of two compositions of places we must make one by imagining our selues successively present to thē both, accōpayning the persons frō one place to another, as also to put two petitiōs into one, & ask both things in one prayer.

\*\*\* 2

3. The

*A practlicall Methode*

2. The exercise of this applicatiō is, to propose the obiect of some one sense, as of the sight ( which is commonly first begon withall ) as though we truly saw it: thē to make thereon a brieife discourse, collecting thence some spirituall cōcepts, with the motiō of our wills; as beholding our B. Saviour on the Crosse, ha-ving seene him with our imaginatiō fastned with nailes, crowned with thrones, and clothed with woundes, we may say thus with our vnderstāding: It was in my Saviours hands to suffer this for my sake or not, and none indures paine for another but he loues him excessively; he therefore induring these grievous paines for me, hath testified his abundant charity, with the most certaine prooffe of suffering for my sake. What do I then? how do I repay this infinit loue of my deare Lord? Why loue I not him aboue all? vwhy serue I not him saythfully, by fulfilling his cōmandements? why indure I not patiently the Crosse he

*of Meditation.*

he sends me &c: vve may the first:  
then our affections with good pur-  
poses and resolutions, in this man-  
ner: I will therefore seeke by all  
meanes possible to loue so lo-  
uing a Lord: I will imploy my  
selfe wholly in his seruice, and vn-  
dertake the hardest difficulties for  
his sake, and most vwillingly be  
payled vvith him to the crosse, nor  
will I by offending him againe  
make his paynes more grievous:  
so descending to more particuler  
affections and purposes, as we shall  
find our conscience to haue need.  
And hauing thus viewed one ob-  
iect, we may imbrace another, vntill  
we haue passed ouer the all, making  
thereon the like discourses, with  
the motion of our affectiō, to which  
end we may make vse of the wayes  
set downe in our former practice.

3. To haue sufficiency of mater  
in this application of Senses, it  
will be needfull to know the princi-  
pall obiects of ech Sense.

4. The sight be houlds colour,  
light

*A practlicall Methode*

light, figure, quantitie, number, motion, rest, distance, situation or position, and such other qualities.

5. The hearing perceives the voice, sighes, grones, laughter, noise, sound, number, motion, & the rest.

6. Obiects of the tast are meates, & drinckes, & the diversity thereof.

7. The Sense of smelling is imployed about smells, and distinguisheth their quantity, quality, number and diversity.

8. The touching is exercised vpon bodies, perceiving their quantity, quality, weight, figure, number, motion, rest, distance, situation.

9. Some of these material obiects of our senses are sometimes not to be found in mysteries we meditate vpon, especially the obiect of tasting & smelling: we may then apply our senses figuratiuely vpon spirituall obiects, with a certaine proportion and relation to corporall. As if we would exercise our Senses vpon the speech of our Saviour, we may imagine our selues to see the words  
of

*of Meditation.*

of Christ proceeding out of his diuine mouth, like a beame of light, reaching vnto the eares and very harts of the auditors, to heare their heauenly sound, which no sooner toucheth the hearers harts, but finding them stony or harde, doth mollify and deuide them.

10. We need not in this application bind our selues to so strict an order as to begin with the sight, or any other of the senses, & so to apply that first to al the obiects therof, but we may begin where we please, and where the obiects are most apparēt: and if one obiect may be apprehended by diuers senses, it shall be well to apply it to them all, and then afterward make one short discourse thereon, for so shall we find our vnderstanding better satisfied, and our affection more forceably moued.

11. We may also apprehēd not only those things which are expressed in the mystery we haue in hand, but also those which may occur, according to the fit decēcy of the history.

*A practlicall Methode*

12. Having ended this exercise we may make one or more *Coloquiums*, according to the disposition of our affliction, even as we make the next at the end of our meditation, which we shall doe the better if we maintaine or renew some of those lively imaginations, in which we found most spirituall comfort.

*What we ought to do after the application of our Senses. §. 3.*

**V**VE must do all those things which are set downe in our former practice, to be done after meditation, so far forth as they appertaine to this exercise.

2. We may examine in particuler how we haue apprehended the objects of the senses with our imagination, vvhether with ease or difficulty, vvith right, or vvrong, cleare or doubtfull apprehensions, as vve said before of Meditation, purposing to auoid aftervvardes that vvich hath proued ill, and to continue that vvich hath succeeded well.



THE  
FIRST PART  
OF THE  
EVANGELICALL  
HISTORY,

Contayning those thinges, that concerne  
the Infancy & Childhood of our Lord  
and Sauiour Iesus Christ.

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I. MEDITATION.

Of the Councell held in Heauen, touching  
the Incarnation of the  
Sonne of God.



REPRESENT  
vnto your selfe  
the whole face of  
the earth, with all  
the diuersity of  
people vpon the  
same; and then consider the most  
A Holy

2 *An Abridgment of*  
Holy Trinity, who from the highest  
heavens doth view and behold all  
things.

2. Give eare to the speeches and  
discourses that men do make, every  
one about his owne affaires: hear-  
ken how some do forswear them-  
selues, others do curse & blaspheme;  
some take pleasure in lying, others  
in vsing euill language; and now  
and then listen to the Councell that  
the diuine Persons do hold concer-  
ning the Redemption of mankind.

3. Together with this take  
notice of the actions and workes of  
men; of the murthers, thefts and  
other sinnes that were committed,  
whilest the most Holy Trinity did  
resolue to help mankind by the In-  
carnation of the Diuine Word.

*Let vs learne,*

1. How profitable the medita-  
tion of heavenly things is.

2. How wary and circumspect  
we must be in all our actions, seeing  
that the reuenging eye of Gods is  
still

*P. Bruno's Meditations.*

Justice is alwayes watchfull ouer vs.

3. To render a million of thanks to God the Father for the Incarnation of his Sonne, Sauour of the world.

**II. MEDITATION**

*How the Angell Gabriel did foretell to Zacharie the birth of S. Iohn Baptist. Luke 1. 11,*

**G**OD vsed such mercy towards Zacharie, who prayed for himself and his wife, as well as for the people of Israel, that he did not only graunt his request, but also sent him an Angell, who did tell him euen the name of the sonne, that should be borne vnto him.

2. Zacharie much astonished at these newes, yea faking as it were betwixt feare and hope, and not forthwith giuing credit to the Angels words, was made dumbe vntill his sonnes natiuity.

3. Elizabeth hauing conceaued,

4 *An Abridgment of*  
was so afraid at these newes, that  
she durst make no mention therof,  
vntill the fifth moneth was past.

*Let vs learne,*

1. To pray with attention and  
reuerence if we desire to be heard,  
& receiue the fruit of our demaunds  
by the ministry of Angells that do  
enuiron vs.

2. Not to giue credit lightly to  
euery spirit, but to try and proue  
those that be of God.

3. To acknowledge the benefits  
of Almighty God, before we do di-  
uulge them.

### III. MEDITATION.

*Of the Annunciation. Luke 1. 26.*

1. **C**ONSIDER how our B. La-  
die being in praier the An-  
gel Gabriel came to aduertise her,  
that she should conceiue in her  
wombe, and become Mother of the  
Sonne

Sonne of God, and Sauour of the world.

2. The Virgin was much amazed at these tydings: neuertheles being certified by the Angell that all should be done by vertue of the holy Ghost, without preiudice of her virginity, shee was wonderfully comforted, and rendred thanks to God.

3. Consider the singular vertues that our B. Lady did shew, when she receiued this embassage, to the end that you may imitate them.

*Let vs learne,*

1. Her wisdome, when she began to ponder with her selfe, what the Angel would say, whence he came, and what this salutation meant?

2. The zeale of her purity, when she said, How shall this be donne, seeing I haue promised and vowed vnto God perpetuall Chastity?

3. Her obedience and humility, when being instructed by the Angel, she gaue her consent and said:

A 3

Be

*An Abridgment of*  
Behold heere the handmaid of our  
Lord.

LIII. MEDITATION.

*Of the Visitation . Luke 1. 39 .*

1. **C**ONSIDER how the Mother of God, vnderstanding by report of the Angel, that her cosen Elizabeth, who long time had byn barren, had now miraculously conceaued in her old age, went humbly to visit her, so to serue and assist her in all her necessities.

2. Elizabeth saluted by the Virgin was replenished with the holy Ghost, & with so great consolation, that euen the little infant she did beare in her wombe, did leape for ioy.

3. The Virgin Mother hearing how Elizabeth did call her mother of God and Blessed among womē, praised and magnified her Creatour, acknowledging and confessing him

to be the author of all her good.

*Let vs learne ,*

1. To be carefull and diligent to exercise the works of charity, and willingly to serue and assist those that need our help.

2. To seeke the meanes to be visited by our B. Lady, by rendring our selues wholly deuoted vnto her.

3. To attribute and referre alwaies all good and praise to God the Creatour, if we will be exempted from ingratitude and pride.

V. MEDITATION.

*Of the Nativity and Circumcision of  
S. Iohn Bapt. Luke 1. 39.*

1. **C**ONSIDER how not only the kinsfolke and allies, but also the neighbours reioiced to see Elizabeth, that was barren, bring forth a faire sonne in her old age.

2. Not without diuine inspira-

A 4

tion

**3**      *An Abridgment of*  
tion, did the Father & Mother, contrary to the aduise of all their kinsfolke, call the child Iohn, which name was foretold them by Gods commandement.

**3.**      **S.** Iohn being circumcised the tongue of his Father Zacharie was miraculously loosed, to the end that he, whome we read not to haue done any other miracle all the rest of his life, should at leastwise in the beginning therof, giue prooffe and argument of his future holines.

*Let vs learne,*

- 1.** To be glad of our neighbours Good,
- 2.** To follow diuine inspirations.
- 3.** To blesse and praise God continually with Zacharie, for the benefits receiued at his hands.

**V. I.**



**VI. MEDITATION.**

*Of the aduertisement S. Ioseph receaued, when he did deliberate to dis-  
misse his espouse . Mat. i. 18.*

**C**ONSIDER how S. Ioseph perceiuing that the Virgin, when she returned from Zacharie his house, was great with child: and being a iust man would not charge her with any thing, much lesse complaine or accuse her to the Iudge, but determined with himself to dis-  
misse her secretly.

1. How whilest he was in this deliberation the Angel appeared vnto him in sleep, and did free him from so great care as troubled him, recommending vnto him affectuously both the mother and the child that should be borne of her.

3. Thinke with what ioy this deuout person was surprised, when he receaued this vision, and by

10. *An Abridgment of*  
meanes of it did come to know the  
integrity of his espouse, and the di-  
uinity of the infant that she was to  
bring forth.

*Let vs learne,*

1. How holy persons are some-  
times tossed and vexed with tenta-  
tions, masked with the veile of some  
good thing.

2. That God doth neuer suffer  
vs to be tempted aboue our forces.

3. That we ought to beare sin-  
gular deuotion to S. Ioseph spouse  
of the Blessed Virgin, who is of  
great authority with our Saujour &  
his blessed mother.

## VII. MEDITATION.

*How the Blessed Virgin when her time  
grew neere, went to Bethleem.*

*Luke 2. 1.*

**C**ONSIDER how the Empe-  
rour hauing published an E-  
dict, by which it was inioyn-  
ed that euery one should repaire to  
the

the chiefe Citty of the Quarter where he did reside & dwell, there to be enrolled and registred; the B. Virgin in company only of her husband Ioseph departed towards Bethleem, induring many discommodities through roughnes of the winter.

2. How being entred into Bethleem & going through the whole Citty to find a lodging, she was shamefully refused of many, and skorned of others; and finally could get no house nor Inne where to harbour.

3. How being at the length constrained to withdraw her selfe from the presse of people, she retired into the suburbes and lodged in an old stable, a place more fit for beastes then for men, where she passed over all that night.

*Let vs learne,*

1. To obey the secular Magistrate and worldly power.

2. To haue pity and compassion

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sion of the succourlesse estate of  
Pilgrims.

3. To beare patiently the discommodities of pouerty and want, when occasion is presented.

## VIII. MEDITATION.

*Of the Natiuity of Christ.*

Luke 2. 6.

1. **B**EHOLD how the Sonne of God hath humbled himselfe to exalt vs, and in what pueritie he would be borne to enrich vs. Consider also how lo soone as he was borne he began to suffer for vs.

2. How the holy mother is forced to lay her sonne in a crib or manger of beastes, and with what reuerence she adored him, and wrapped him vp in poore swadling clothes.

3. Contemplate what ioy the Angels receaued, and what feast they made at our Sauiours natiuity, albeit they knew right well that he  
came

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came into the world to exalt humane nature aboue theirs.

*Let vs learne,*

1. To be humble, and neuer to contemne pouerty.

2. To beare great reuerence & respect to so high and potent a Lord that is borne in so great humility & pouerty.

3. To reioyce euermore at the good of our neighbours.

**IX. MEDITATION.**

*Of the Sheepheards watching ouer their flock. Luke 2.8.*

1. **C**ONSIDER how our Lord and soueraigne Sheepheard being borne, vouchsafed to manifest himself not to great Princes and Lords, but to poore and humble sheepheards that did watch for the good of their flock in the same country where he was borne.

2. Consider how the sheepheards,

seeing the Angel and the brightness wherewith he was environed, had great feare; but yet they receaved greater consolatiō, when they heard that the Messias, Saviour of the world, was borne.

3. Marke the signes which the Angel gaue them to find out and know our Saviour. You shall find (quoth he) the infant swadled in clothes, and laid in a manger. Heere are to be noted the conditions of those by whome God doth suffer himself to be found.

*Let vs learne,*

1. That he is found by those that loue Simplicity, signified by his chilhood or infancy.

2. By the Poore, noted by the swadling clothes in which he was wrapped.

3. By the Humble, base, and cōtemned of the world, represented by the manger, in which he was laid.

**X. MEDITATION.**

*Of the Circumcision of Christ.*

*Luke 2. 21.*

1. **C**ONSIDER how the Sonne of God not content to have obeyed his eternall Father becoming man in his incarnation, would also submit himself to the Law of Moyses by his Circumcision, as if he had byn a sinner.

2. Consider the paine which his so tender body did feelee; when he was circumcised with a knife of stone: as also the compassion that his sweet mother had of him.

3. Consider how being circumcised he was called **I E S U S**, that is to say Sauiour, and was afterward restored to his mother all bloody as he remained.

*Let vs learne,*

1. Humility by our Sauiours example,

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 ample, in that he tooke vpon him  
 the marke and signe of a sinner.

2. Not to care much whatso-  
 euer men do say of vs: for if our  
 Sauour being most innocent was  
 put in the rank of sinners, we may  
 well comfort our selues to be held  
 and esteemed for such.

3. To haue a speciall deuotion to  
 the name of IESVS, who doth  
 promise vs saluation and life euer-  
 lasting.

## XI. MEDITATION.

*Of the comming of the three Kings.*

*Matth. 2. 1.*

1. **C**ONSIDER the great affe-  
 ction and deuotion which  
 these good Kings had to see and a-  
 dore our Sauour newly borne,  
 when to come and find him they  
 left their goods, howses, countries,  
 families, and all that they had.

2. How being arriued in Ierusa-  
 lem



lem they did boldly demaünd where he was, that was borne King of the Jewes: notwithstanding that they might easily perceave the feare and dread that these newes brought as well to king Herod, as to all the people.

3. How hauing receaued intelligence that he whome they sought for, should be borne in Bethleem, they departed thither, and finding him in very poore estate, they did notwithstanding adore him, and present him with the most pretious gifts they had: and by commaundement of God which the Angel declared vnto them, they returned home by another way.

*Let vs learne,*

1. Not to spare any thing to find and serue our Creatour and Saviour.

2. Not to feare any man liuing, be he neuer so great and potent, when it doth concerne the honour of God.

3. To

3. To reuerence and honour our Saviour in the B. Sacrament of the Altar, albeit he seeme to our corporall senses not to be there with the greatnes and magnificence conuenient to so high a Maiesty.

## XII. MEDITATION.

*Of the Purification of our B. Lady,*  
*Luke 2. 22.*

1. **C**ONSIDER how our B. Lady went vnto Ierusalem to present her sonne according to the law, although he were not bound thereunto.

2. How the contentment and joy which old Simeon felt, taking our Saviour in his armes, was such and so great, that desiring nothing els in this life, with incredible deuotion he requested to die in peace.

3. Cast your eyes vpon our B. Lady and behold with what reuerence she doth offer her Sonne vnto God the

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Father: and thinke how the Sonne  
himselfe for our loue and saluation  
doth also present himselfe to the e-  
ternall Father.

*Let vs learne,*

1. To be obedient to the Law  
of God, and to the ordinances of our  
Superiours.

2. Not to desire any other thing  
in this life but I E S V S Christ, to  
the end we may dye content.

3. To offer our selues often and  
with all our harts to God, and not  
to be vngratefull for the benefits be-  
stowed vpon vs.

**XIII. MEDITATION.**

*Of Christ his flight into Egypt.*

*Matth . 2 . 13.*

**V** E must consider how  
good Ioseph, being  
night admonished by the Angel  
take the little infant I E S V S and  
his

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his mother, and to retyre into  
gypt, obeyed promptly, not excu  
sing himselfe that it was winter  
a bad time to trauaile in, or that he  
knew not the way, or that the peo  
ple of Egypt were idolatours and  
infidels.

2. How our Lord the King  
Kings doth fly the crueltie and ty  
rannie of an earthly King: and how  
even from his tender age he begin  
neth to suffer persecution for curin  
struction and saluation.

3. How the holy mother did beare  
her beloued babe in her armes, being  
more molested in mind for compas  
sion of the cold and discommoditie  
that her little Sonne endured, then  
for the paine that she her selfe took  
for him in so long and tedious a voy  
age, which led them into a strange  
country, where they were constrain  
ned to earne their liuing with their  
band-worke.

*Let vs learne,*

1. To obey promptly euen secretly

admonitions by S. Iosephs example.

2. To suffer willingly with our Blessed Lady.

3. Not to care in what place we live, so it be to the greater glory of God.

#### XIV. MEDITATION.

*Of the Killing of the Innocents.*

Matth. 2. 16.

1. **C**ONSIDER the fury and rage of Herod, who hauing understood how the three Kings were returned to their country by another way, and being aduertised of that which passed in the Temple the day of the Purification, did commaund, that all the little men-children in Bethleem, and in all the borders therof, from two yeares old and vnder, should be killed.

2. Consider the grieffe which our Lord did feele euen then, seing, as he did well know all things, so many

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many little infants to be so cruell  
slaine for his sake.

3. Consider the cruelty of those  
barbarous souldiars, which hauing  
no regard neither of age, nor of sex,  
nor of the dolefull mothers, did co-  
uer the streetes with bodies of the  
dead infants.

*Let vs learne,*

1. How hurtfull pride and am-  
bition are, which make a man to  
band himselfe against God, as He-  
rod did.

2. How we bught not to feare the  
force of tyrants who haue no power  
but vpon the body.

3. That it importeth not where  
or where we dye, so it be in Gods  
grace, and for his honour and glo-  
ry.

*Consider the little men which  
were in Bethsai, and in all the  
other sheres, from vnto vs.*

*Consider the little which  
Lord did feele even then, being  
he did well know all things, so*

*that he*

XV. MEDITATION.

*Of our Saviours returne out of Egypt;*

*Matth . 2 . 19 .*

1. **C**ONSIDER how after that our Saviour had remained in Egypt seuen yeares, the Angel appeared againe to S. Ioseph notifying vnto him King Herods death, & commanding him in Gods behalfe to returne into Iurie with the infant IESVS, and his Mother.

2. How the returne was much more cumberfom and painfull then the flight, because our Saviour being now growne somewhat great, our B. Lady could not beare him so commodiously: and on the other side he was too young to walk by him selfe a foot.

3. How S. Ioseph being arriued in Palestine, and vnderstanding that Archelaus had succeeded his Father Herod in the Kingdome of Iurie,  
durst

*An Abridgment of*  
durst not goe thither, but being  
warned in sleep retired into Naza-  
reth.

*Let vs learne,*

1. That God doth neuer wholly  
forget those that suffer for him, al-  
though he permit them to be a while  
afflicted for his sake.

2. To obey readilie such as haue  
commaundement ouer vs in Gods  
place, whether it be to go or returne  
from any one place to another.

3. Neuer to trust to our owne for-  
ces, nor to expose our selues to the  
daunger of temptation, or any other  
euill.

## XVI. MEDITATION.

*How our Lord was found in the Temple*  
Luke 2. 41.

**C**ONSIDER how our Lord  
remaining in Ierusalem went  
to the Temple, as to his Fathers  
house



howse, there with praier to honour God, and with his doctrine to giue some light of saluatiō to the doctors of the law.

2. Consider what sorrow our B. Lady felt not finding her deare beloved sonne neither with her spouse nor kinsfolks, & how many teares she shed, and with what diligence she returned the morning following to seeke him in Ierusalem.

3. Consider what ioy our B Lady did feel hauing found her deare sonne in the Temple sitting in the midst of the doctors hearing & asking them.

*Let vs learne,*

1. To make more accoumpt of Gods honour and seruice, then of wordly parents and friends.

2. Yf the Virgin Mother did so bitterly lament because she lost our sauour without any fault of her part, what ought he to do that catcheth him of by sinning?

3. Yf we desire to find our Sauour we must seeke him with sorrow.

B.

XVII.

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warned in sleep retired into Naza-  
reth.

*Let vs learne,*

1. That God doth neuer wholly  
forget those that suffer for him, al-  
though he permit them to be a while  
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2. To obey readilie such as haue  
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1. To make more accoumpt of Gods honour and seruice, then of wordly parents and friends.

2. Yf the Virgin Mother did so bitterly lament because she lost our Sauour without any fault of her part, what ought he to do that causeth him of by sinning?

Yf we desire to find our Sauour we must seeke him with sorrow.

B.

XVII.

## XVII. MEDITATION.

*Of our Saviour's life from twelve yeares,  
vntill he was thirty yeares old.*

*Luke 2. 51.*

1. **C**ONSIDER that which the Euangelist saith, to wit, that our Saviour the King of Kings, and Emperour of Heauen and Earth, was subiect to his parents.

2. Consider how our Saviour all that while kept himself retyred, yet was not he idle, but imploied the time well and profitably in visiting often the Temple, in attending to praier, in shunning the conuersation of men, and in helping his Mother and his Father Ioseph, as S. Marke doth recount chap. 6. 3.

3. How that which the Euangelist saith that our Saviour daily grew in wisdome and in grace with God and men, doth sufficiently shew vs, that he did much more then the  
which

which is recorded in the Ghospel, & that although he was retyred, yet did he neuer cease to profit.

*Let vs learne,*

1. To obey, euen the very least, being taught so to do by our Saviours example.

2. To be more delighted with silence thē with speech and conuersation.

3. To recollect and retyre our selues as much as is possible, for it is a singular meanes to obtaine grace in the sight both of God and men,

B. 1. THE

32 THE SECOND  
P A R T  
OF THE  
EVANGELICAL  
HISTORY,

*Conteyning the Actes of our Sauour,  
from his Baptisme, vntill the  
second Easter.*

XVIII. MEDITATION.

*Of S. Iohn Baptist his preaching.*

*Matth. 3. 1. Mark 1. 4.*

*Luke . 3 . 2 .*

1. **C**ONSIDER how our  
Sauour, desirous to  
publish himself so to  
accomplish that, for which he was  
sent into this world, made S. Iohn  
Baptist goe before him, being  
man very austere, as well in his dis

as in his apparell, and manner also of preaching, to make men see with their eyes, that which he did announce by word of mouth.

2. We must endeavour to vnderstand wel the summe of S. Iohns preaching, which is conteined in these words: Do penance, for the Kingdome of heauen is at hand: and also consider the great good that we get by penance, which maketh vs capable to receaue Gods grace.

3. Consider S. Iohns humilitie, who being the greatest of all the Prophets, and of all the children of men, yea in such opinion with the Jewes, that they were ready to receaue him for their Messiah, did neuerthelesse care nothing for these honours, but did praise and magnify him whole forerunner he was.

*Let vs learne,*

1. To loue austerity as much as our manner of life doth permit vs.

2. To doe voluntarie penance.

3. Alwaies to praise others, but neuer to commend our selues.

## XIX. MEDITATION.

*Of our Saviours Baptisme. Matth. 3.  
13. Marke. 1. 9. Luke 3. 21.*

1. **C**ONSIDER how our Saviour tooke leave of his Mother to go towards the river of Jordan, where S. Iohn was, and there put himself amongst publicans and other sinners to be baptized.

2. Consider how much S. Iohn did admire, and was amazed, seeing the Saviour of the world come vnto him, as if he had byn the most abiect creature vpon the earth. And we may piously think that he did prostrate himself at our Saviours feet, saying vnto him the wordes recorded in the gospell, I ought to be baptized of thee.

3. Consider how after that our Saviour was baptized, the heavens were opened, the holy Ghost descended, and there was a voice heard



heard from heauen, which said s  
Thou art my beloued Sonne in  
whome I am wel pleased.

*Let vs learne,*

1. To humble our selues more  
and more, moued by our Sauours  
example.

2. Neuer to desire to seeme sin-  
gular in any thing, but to follow  
the order and vsage of others in all  
things that be good and holy.

3. To purge and cense our con-  
science well, if we desire to haue  
our praiers heard: for our Sauour  
praying after his baptisme, was in-  
continently heard of his celestiall  
Father.

XX. MEDITATION.

*How our Sauour was tempted in the  
desert. Matth. 4. Mark*

*1. 12. Luk. 4. 1.*

1. **C**ONSIDER how after  
that our Sauour had ben  
honoured by his heauenly Fathers  
B 4 voice,

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voice, and receaued the Holy Ghost  
which descended visible vpon him, he  
retired into the willdernes, where he  
remained forty daies without house,  
bed, or victualls, extenuating and  
afflicting his body.

2. Consider that whosoever shall  
sound the reasons well, which mo-  
ued our Lord God, who nourish-  
eth all creatures that be on the earth,  
thus to suffer hunger, and permit  
the diuel to come and tempt him, he  
I say will neuer refuse to be temp-  
ted, and to abide hunger and thirst  
for I E S V S Christ his sake, seeing  
that our Sauour himself hath over-  
come all these difficulties.

3 Consider the diligence, with  
which the Angels did serue our Sa-  
uiour, and the modestie that he kept  
albeit he were hungrie.

*Let vs learne,*

1. To separate and withdraw our  
selues from the world, not only  
with our bodie but also with all our  
affection

affection and will

2. To strive manfullie against temptations, and neuer to suffer them to surmount vs.

3. To serue God in the person of our neighbours, with as great diligence as the Angels did vse in seruing our Lord himselse.

## XXI. MEDITATION.

*Of the calling of the five first Disciples.*  
Iohn 1. 35.

1. **C**ONSIDER the piety and deuotion with which S. Iohn Baptist did pronounce these words: Behould the Lambe of God, the immaculate Lambe whose bloud must blot out all the finnes of the world.

2. Consider with what diligence S. Iohns two disciples did follow our Sauour, and marke his lodging where he made his abroad, so to bring vnto him other disciples.

3. Consider Nathanaels simpli-  
B; citie;

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citie, and how our Saviour brought  
him to know the truth, and to  
confesse that he was the sonne of  
God.

*Let vs learne,*

1. To endeauour what lieth in  
vs to help and assist our neighbours,  
shewing them I E S V S Christ whome  
they ought to follow.

2. To follow promptly our selues,  
the good inspirations that God doth  
send vs.

3. To haue alwaies before our  
eyes our Lord God, who seeth  
and knoweth all things, as he made  
Nathanael plainly perceauē.

XXII. MEDITATION.

*Of our Saviours first Miracle done at  
the wedding. Iohn 2. 1.*

1. **C**ONSIDER how our Sa-  
uiour, for the loue he did  
beare vnto men, was pleased to a-  
bāse himself so much, as to go to  
their

their banquets, and honour their tables with his presence, not so to fill his body, but to feede their soules.

2. Consider the care that our Blessed Lady had of the temporall good and reputation euen of those that had inuited her; which care she shewed in representing their necessitie and want vnto her sonne, at whose hands she expected speedie redresse of the same.

3. Consider the admiration and as it were amazing with which the bridegroome was surprized, vnderstanding that there yet remained such quantitie of exquisite wine.

*Let vs leaue,*

1. Neuer to disdaine any honest companie, nor poore mens tables.

2. To haue great compassion of the need and necessity temporall of poore folkes, who soeuer they be.

3. Neuer to make shew of the best that may be in vs at the beginning, but to reserue it for the end,

*An Abridgment of*  
 seing it is this, that must crowne our  
 worke .

### XXIII. MEDITATION.

*How our Lord did cast out of the Tem-  
 ple the buyers and sellers .*

*Iohn 2 . 13 .*

1. **V**E must consider,  
 how carefull our  
 Lord was to keep and solemnize  
 the feast daies, & so he was amongst  
 the rest of the Iewes, and not with-  
 out great trauaile went a foot to  
 Ierusalem .

2. Consider how our Sauour en-  
 tering into Ierusalem, went forth-  
 with to the Temple there to pray  
 and adore his Father, with the other  
 Iewes .

3. Consider how he that is good-  
 nes it self, cannot endure the wrong  
 which he seeth done vnto the  
 Temple, a holy place, and a place of  
 praier, which the avarice and coue-  
 tousnes of men had turned into a  
 place

place of traffique and merchandise,  
but he casteth out the buyers and  
sellers.

*Let vs learne,*

1. To sanctifie the holydaies.
2. To pray willingly in euery  
place, but chiefly in the Church.
3. To be zealous of Gods ho-  
nour in cleannes and sanctifying of  
those places & things, that are dedi-  
cated vnto him.

#### XXIV. MEDITATION.

*Of our Sauiours conference with Ni-  
codemus, Iohn 3. 1.*

1. **C**ONSIDER how Nicodemus  
hauing heard a report of the  
Miracles which our Sauiour had  
wrought, came vnto him by night  
to be instructed of the way that he  
was to hold to arrive to the port of  
saluation.

2. Consider how our Sauiour  
hauing proposed vnto him the do-

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 doctrine of the regeneration of our  
 soules, caused by the Sacrament of  
 Baptisme, did reprehend him sharply,  
 for that he understood not a fi-  
 gure taken from earthly things,  
 and said vnto him; Thou art a  
 maister in Israel, and art thou ig-  
 norant of these things?

3. Consider how Christ did after-  
 ward discourse vnto him very am-  
 ple of his passion, and of the death  
 he was to suffer vpon the altar of  
 the Crosse, shewing him principally  
 in this point the greatnes of Gods  
 loue towards man-kind.

*Let vs learne,*

1. To seeke with great care and  
 diligence such things as may for-  
 ward vs to our saluation.

2. To render incessant thanks  
 vnto almighty God for the benefit  
 of Baptisme receaued at his hands.

3. To haue alwaies our Sa-  
 uiours passion in our remembrance.



**XXV. MEDITATION.**

*Of S. Iohn Baptists his imprisonment .*

*Matth. 14 . 1 . Marke 6 . 14 .*

1. **C**ONSIDER how S. Iohn Baptist leauing now the desert into which he was retired from his tender age , went oftentimes to the Court to exhort and admonish King Herod , who did reforme himself in some things that S. Iohn had told him .

2. Consider how after some space of time he did reprehend him more eagerly then he was accustomed to doe , because the matter did so require , forsomuch as he kept his brothers wife , he being yet aliue , contrary to all right and reason .

3. Consider how Herodias being much grieued at S. Iohns words , did moue the King in such sort , that forthwith he commaunded him to be apprehended & comitted to prisō .

*Let*

*Let vs learne,*

1. That we must some tymes for some space and vpon some occasions leaue the sweet repose of contemplation, especially when the saluation of our neighbours soules doth require it.

2. To reprehend bouldly and constantly the vices of Princes and great noble men, when the affaire doth demaund it, yet so, that it be donne with wisdom and discretiō.

3. To endure not only bands & imprisonment when it shall be requisite, but also death it self for the word of God and testimony of the Truth.

## XXVI: MEDITATION.

*How our Sauiour did talk with the Samaritane woman. Iohn 4.5.*

1. **C**ONSIDER how our Sauiour went from one towne to

to another to conuert sinners: and although he was weary both by reaso of the difficulties of the wayes and also by the discommodities which he endured through his po- uerty, yet did he not therfore omit to drawe as many as he could to the knowledge, and great loue of God his Father.

2. Ponder well the first words that our Sauour spake to this Sa- maritane woman, and how he de- maunding water of her to drink, she refused to giue him, for that he was of another religion then hers.

3. Consider how our Sauour promised to giue her of the water which doth quench the thirst in such manner, that who drinketh of it, needeth no more to go to the fountaine.

*Let vs learne,*

1. Neuer to omit nor neglect the occasion of well dooing, when it is offered vs.

2. Not to be ashamed to aske al-  
mes.

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mes for our selues or others when  
necessity doth require it.

3. How we ought to live amongst  
worldlings very warily for helping  
them, taking occasion thereof from  
temporall things.

## XXVII. MEDITATION.

*How our Sauour conuerted the Samaritan  
Woman. Iohn 4. 16.*

1. **C**ONSIDER how this wo  
man vnderstanding the of  
fer that our Sauour made her of  
water, far better and more soue  
raigne then that which was draw  
out of this fountaine, was not asha  
med to demaund him some of it, al  
beit she before had denied to giue  
him any of hers.

2. Consider how our Sauour did  
not answere her directly to the pu  
pose, but to bring her to a more  
cleare knowledge of her sinnes, for  
vnto her, that she should goe and  
be

her husband , as if he should say ,  
when he is come I will giue to you  
both .

3. Consider how this woman  
leauing her vessell at the well, wēt  
to the towne to publish the wonder  
that she had vnderstood : and our  
Sauour remained so comforted at  
her conuersion , that he forgot to  
eate and drinke of that which his  
Disciples presented vnto him .

*Let vs learne ,*

1. Neuer to be ashamed to aske  
that others teach and instruct vs in  
things that appertaine to our saluatiō  
and perfection .

2. To discouer our selues wil-  
lingly to our ghostly Fathers, and to  
acknowledge our faults , forasmuch  
as God doth not cōmunicate him-  
self but to those that acknowledge  
& confesse their owne imperfections.

3. To abandone all to help  
those that do imploy themselves in  
Gods seruice for the weale and con-  
uersion of soules .

**XXVIII.**

## XXVIII. MEDITATION.

*How our Saviour did cure a certain  
Lords sonne. Iohn 4. 46.*

1. **C**ONSIDER how this Lord  
moued as well with his  
sonnes desire as with the renowne  
of our Saviours Miracles which he  
wrought, departed from his lod-  
ging to find him, and desired him  
humbly that he would vouchsafe to  
come downe to his howse at Ca-  
pharnaum to heale his sonne.

2. Consider how our Saviour  
did sharpely reprehend his incred-  
lity, and the little faith of the Iewes  
that would not belieue but by force  
of Myracles: neuertheles this  
Lord desisted not to continue his  
request vnto our Saviour, saying  
pray you, Maister, come downe  
before that my sonne die.

3. Consider how our Saviour did  
reward that Lords perseuerance  
with

with saying vnto him; Go thy sonne  
liueth; and he giuing credit vnto  
this simple word, found by report  
of his seruants that his sonne was  
wholy recouered at the very same  
houre, in which our Sauour spake  
vnto him.

*Let vs learne,*

1. To haue recourse to almighty  
God for redresse and confort in all  
our diseases, tentations and other  
accidents that may befall vs.

2. To perseuere humbly in our  
praiers.

3. To haue a firme and sted-  
fast hope in God, that we shall re-  
ceiue the effect of all his promises.

## XXIX. MEDITATION.

*How our Sauour began his preaching.*

Matthew 4. 12. Mark 1. 14.

Luke 4. 14.

**C**ONSIDER how our Sa-  
uiour hauing one only time  
dis

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disputed with the Doctors in the  
twelfth yeare of his age, did after  
keep silence for eightene yeares to-  
gether.

2. Consider how being thirty  
yeares old or therabout he began  
his Sermons with penance, which  
was also the subiect or matter of S.  
Iohn Baptists Sermons, therby to  
approue the doctrine of his forerun-  
ner, and also to shew how it is pe-  
nance that can leade vs back to hea-  
uen from whence sinne doth expell  
vs.

3. Consider how our Sauour  
like a skilfull phisitian goeth to seek  
them who through weakenes and  
disease are not able to come to him,  
and cureth them without any griefe  
or paine.

*Let vs learne,*

1. Not to leaue of easily the en-  
terprizes that serue for our profit  
and forwardnes.

2. To imbrace very willingly  
fasting and such other mortifications



of the flesh which lead vs to heauen.

3. To succour with all readines  
the sick and diseased.

XXX. MEDITATION.

*Of the miraculous fishing of S. Peter  
at our Sauours commaundement.*

Luke 5. 4.

1. **C**ONSIDER how Christ  
our Lord seeing him-  
self thronged with the multitude of  
people that folowed him cōtinually,  
entred into S. Peters bark, desyring  
him, as the Euangelist saith, to  
put it back a little from the land,  
and sitting therein did preach from  
thence to the people

2. Consider how after the Sermon  
ended, our Lord said to S. Peter  
that he should launch forth into  
the deepe, and cast his nets to make  
adraught; who after he had som-  
what excused himself, did neuer-  
theles obey and begin to fish.

3. Consider

3. Consider how the first draught of fish was so faire and great that S. Peter altogether amazed did cast himselfe downe at our Sauour's feete, humbly desyring him to retyre out of his poore Barke to some place more worthie of his excellencie and puiſſance.

*Let vs learne,*

1. Neuer to be weary of doing good, be it by land or by sea, in day or in night.

2. To obey promptly without making reply or excuse to those that haue authority to commaund vs.

3. Humbly to acknowledge the benefites that God hath imparted vnto vs, be it in prosperity or in aduersitie.

XXXI

## XXXI. MEDITATION.

How our Saviour cured S. Peters mother in lawe . Matthew 8. 14.  
mark . 1. 29 . Luke 4. 38 .

I. **C**ONSIDER how our Saviour going out of the Synagogue entred into S. Peters house to take his repose : and here think what great contentment the Apostles all receaved, considering how he vouchsafed to conuerse so familiarly with them .

2. Consider how although our Saviour went ordinarily seeking those that were sick and diseased to heale them , and knew right well that S. Peters mother in law had an ague, yet he did expect that the Apostles should pray and make intercession vnto him for her curing .

3. Consider how hauing heard their request he approached to the patients bed , commaunded the feuer to leaue her , and taking her  
**C** by

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by the hand, did render her in  
instant so whole that forthwith  
she arose & serued him at the table

*Let vs learne,*

1. To imploy our selues willingly for the poore and diseased, and other persons that be in necessitie as here we see that the Apostles did

2. To obey those promptly and speedily which do commaund vs in the place of Almighty God, to whom euen the things insensible do obey, as heere the feuer did.

3. To vse well the fauours and graces that our Lord bestowed vpon vs, as this good woman did

### XXXII: MEDITATION.

*How our Sauiour did appease the tempest on the sea. Mathew 8. 23.  
Mark 4. 36. Luk. 8. 22.*

I. **C**ONSIDER how our Sauiour hauing bestowed all the night in praier according

ding to his holy wonted manner,  
and being entred the day following  
into a bark to passe a certaine lake,  
was surprized with sleepe and slee-  
ping in the puppe, did permit a  
great tempest to arise on the water.

2. Consider how the disciples  
perceauing the wind to increase  
more and more and the waues to  
grow higher, and the water to en-  
ter into the bark in great quantity,  
had recourse to our Sauour and rai-  
led him, saying; Lord saue vs, we  
perish.

3. Consider how Christ our Lord  
rising vp reprehended them that  
they had so little faith, and then  
commaunded the winds and the  
water, which forthwith became  
calme.

*Let vs learne,*

1. That we cannot liue in this  
world without many aduersities and  
temptations, the which our Lord  
both permit to befall vs for our grea-  
ter good and profit.

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2. To make recourse vnto our Saviour as often as we feele any trouble in our soule.

3. Neuer to loose courage seeing that our Lord can set vs at peace with one only little word.

XXXIII. MEDITATION:

*How our Saviour healed him that was sick of the palsey. Matth. 9.1. Mark. 2.3. Luk 5.18.*

1. **C**ONSIDER the faith prudence and charity of those that brought this sick man of the palsey: for seeing they could not enter into the place where Christ was, by reason of the throng of people, they went vp vpon the rooffe, and through the tiles did let him downe before IESVS.

2. Consider how our Lord did not reprehend the importunity of these men, that in so doing did interrupt and hinder his sermon, but  
confi

considering their deuotion he gaue the sick man more then he demaunded.

3. Consider how Christ perceauing that the Iewes did murmur of this, that he shewed himself powerable to forgiue sinnes, teacheth them that there is required as much power to heale suddainly one that is diseased, as to forgiue him his sinnes, & presently commaundeth the sick-man to take vp his bed & walke.

*Let vs learne,*

1. Not to be sparing of our selues in ought that we may do, for such as are needie in sicknes.

2. To beare with the infirmities and imperfections of others, rendering euermore to the more good then they doe vs harme.

3. Neuer to leaue off, the good works that we haue vndertaken & begun; albeit men mocke or murmur at vs for doing of them.

## XXXIV. MEDITATION.

*How our Saviour called his Apostles  
the second time. Matth. 4. 18.*

*Mark. 1. 16. Luk. 5. 10.*

1. **C**ONSIDER how S. Peter and S. Andrew, although they had byn once before called by our Saviour, yet notwithstanding they returned againe to their ould trade of fishing, and fished so much that they were forced to mend their nets, with intertion to make a greater draught of fish.
2. Consider how our Saviour tooke the paine to go find out the, who in all reason ought to have come vnto him, and although he seemed but to recreate himselfe, & to walk by that sea-coast, yet were his thoughts pitched on higher things.
3. Consider how the Disciples at our Saviours bare word abādoned their  
nets



nets, bark and father, to follow our Lord God who called them.

*Let vs learne ,*

1. That whosoever desireth sincerely to follow Christ our Sauour, must leaue all the occasiōs of sinne, by which; as in a net, he may be intangled .

2. He must leaue his ship, that is, the possession of temporall things .

3. He must abandon all carnall affection towards his parents, which he ought to turne into spirituall loue and charity .

xxxv. MEDITATION.

*How S. Matthew was called to the Apostleship . Matth . 9 . 9 . Mark .*

*2 . 14 . Luke 5 . 27 .*

1. **C**ONSIDER how after that our Sauour had called and chosen for his seruice certaine poore fisher-men which were rude & simple people, he will haue moreouer a publike sinner to shew

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vnto the world that he was come  
for such sort of persons .

2. Consider how S. Matthew  
did presently and wholly abandon  
all his treasures to follow our Savi-  
our : whereupon we are to marke  
the efficacie & force of Gods word,  
which in so short speech worketh  
so great effects .

3. Consider how our Lord did  
suffer himself to be lead to that ban-  
quet, therby to find occasion to in-  
struct the Publicans & Customers;  
and when the Scribes and others  
murmured therat, he answered say-  
ing: They that are whole, need  
not the Phisician .

*Le vs learne ,*

1. To acknowledge the great grace  
that God doth vnto vs, when it plea-  
seth him to call vs vnto him, we  
being rude, ignorant and wicked.

2. To make great account of, and  
to chearish holy inspirations and in-  
terious vocation, which it pleaseth  
God to send vs daily.

3. To

1. To shunne murmuring of others.

XXXVI. MEDITATION.

*How our Saviour did raise the Prince of the Sinagogue his daughter.*

Matt. 9. 18. 23. Mark. 5.

22. 35, Luke 8. 41. 49.

1. **C**ONSIDER how this good Iairus in presence of all the multitude that followed our Saviour, did humbly cast himselfe down at his feete, praying him very affectionously to come vnto his house, to touch and heale his daughter that was grievously sicke.

2. Consider how our Lord breaking off the discourse which he had begun, went forth-with to satisfy the will of this Archsynagogue, and although his seruant which they met by the way, reported that his daughter was deceased, and that they needed not to take any more paine for her,

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her, yet did our Sauour both com-  
fort the dolefull father and continue  
on his way.

3. Consider how when our Sau-  
our was come to Iairus howse he  
put forth the minstrels that were a-  
bout the dead body, stretched forth  
his hand, tooke that of the dead, &  
commaunded her to rise which she  
presently did.

*Let vs learne,*

1. To present our praers vnto al-  
mighty God with all humility, fer-  
uour, and great confidence.

2. To assist our neighbours spee-  
dily when we are requested so to  
doe.

3. To reiect far from vs all cogi-  
tation and remembrance of vaine  
things, if we be desirous that our  
Lord speake vnto our soule, & make  
her awake out of the sleepe of her  
imperfections.

XXXVII. MEDITATION.

*How our Saviour did heale the woman  
that had an issue of blond. Matth.*

*9. 20. Mark. 5. 25.*

*Luk. 8. 43.*

1. **C**ONSIDER the faith, hope  
and charity of this good  
woman, who was content to touch,  
not the body or apparel of our Savi-  
our, but euen the hemme of his  
garment.

2. Consider how although our  
Lord, to whome nothing is hidden,  
knew right well who it was that had  
touched him, yet did he turne to be-  
hold her and said, that he felt the  
vertue that proceeded from him,  
therby to manifest the faith of this  
woman and the health she had re-  
ceaued.

3. Consider how this good wo-  
man fearing to be punished, and to  
fall againe into her wonted disease

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**did**

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did prostrate her selfe at the feet of  
our Saviour, who commended  
her faith, and dismissed her whole  
recouered of her infirmity.

*Let vs learne,*

1. With what faith and reuerence  
we ought to receaue the precious  
Body of our Saviour.
2. Not to do any thing that we  
would not haue manifest & known  
to the whole world, seeing God doth  
know it, and can make it open.
3. To acknowledge all the good  
that we haue as coming from Gods  
liberall hand, and to render him  
oftentimes thanks for the same.

**T H E**

THE THIRD  
PART  
OF THE  
EVANGELICAL  
HISTORY,

*Comprehending that which our Saviour  
did in the second yeare of his  
preaching.*

XXXVIII. MEDITATION.

*How our Saviour cured a bedred man  
at the miraculous pond.*

*John 5. 1.*

I. **C**ONSIDER how our  
Lord IESVS Christ  
to solemnize the holy  
daie the better, went to visite the  
hospitall of incurable sick folks,  
which was built neere a great pond  
that was in Ierusalem.

*2. Cont.*

2. Consider how albeit our Saviour had compassion of all the sick folks that were within the five porches or roomes of that hospitall, notwithstanding he did choose one only who had languished there thirtie eight yeares, of whome also he commaunded whether he would be cured.

3. Consider how the poore sick man being commaunded by our Saviour did arise, take his bed, and returne home to his house whole and ioyfull.

*Let vs learne,*

1. To visit hospitalls and other sick houses willingly.

2. To support patiently the infirmities that God laieth vpon vs, as much and as long as it shall please him.

3. To ayd our selues with those humane helps that God hath sent vs, and to endeauour to march forward euery day making some progresse in vertue.



## XXXIX. MEDITATION.

*Of the Sermon that our Lord made vpon  
the mountaine. Matth. 5. 1.*

*Luke 6. 17.*

1. **C**ONSIDER how our  
Sauour desiring to in-  
struct his disciples of things much  
important for their saluation, depar-  
ted from the towne and went, vp to  
a mountaine; and although many  
others did follow him, yet did he  
cast his eyes principally vpon his  
disciples, as vpon those that were  
more capable of his doctrine, by rea-  
son of their simplicity and goodnes.

2. Consider and weigh well the  
words of the first beatitude; Blessed  
are the poore in spirit, for theirs is  
the Kingdome of Heaven.

3. Consider and ruminare the se-  
cond beatitude; Blessed are the meek  
for they shall possesse the Land.

*Let*

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*Let vs learne,*

1. That to reape profit by hearing Gods word we must free our selues from the care of all earthly things.

2. That if the reward of the poore be euerlasting lyfe, as our Sauour hath said; then those that loue riches ouer much ought iustly to feare, that they shall neuer enter into heauen.

3. That if the poore in spirit, which be such as are humble, haue heauen for their recompence, and the meek, the land, then for the proud and cholerick there remaineth but hell.

**XL. MEDITATION.**

*Of the six last beatitudes.*

*Matthew 5. 5.*

1. **C**ONSIDER that we must take these beatitudes one by one, weigh well the wordes of each of them, and endeauour to reape

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reape some spirituall fruit out of them. The beatitudes vpon which we are to make this meditation are these.

The 3. Blessed are they that mourne for they shal be comforted.

2. The 4. Blessed are they that hunger and thirst after iustice, for they shall haue their fill.

The 5. Blessed are the mercifull, for they shall obtaine mercy.

The 6. Blessed are the cleane of heart, for they shall see God.

3. The 7. Blessed are the peace-makers, for they shall be called the children of God.

The 8. Blessed are they that suffer persecution for iustice, for theirs is the kingdome of heauen.

*Let vs learne,*

1. That yf they which do mourne in this world shall be comforted in the other, what may those expect, that do nothing els but laugh and reioice in this world? but that they shall weepe and lament for ever.

2. That it is not sufficient only to love iustice, but we must also haue hunger and thirst therof, and desire that these things daily increase in vs.

3. That we must willingly forgive those which do offend vs, we will obtaine pardon and mercy of those, where we our selues haue so often offended.

4. To love purity of heart. And so to take some profit of the rest.

### XLI. MEDITATION.

*How our Saviour did cure a leper*

Matthew 8. 1. Mark 1. 40.

Luke 5. 12.

1. **C**ONSIDER the faith of this Leper which moued him to come towards our Saviour to be healed; the deuotion which he shewed in kneeling and adoring him; and the manner that he obeyed

ued in demaunding his health,  
submitting himself wholly to the  
will and good pleasure of our Sa-  
uiour.

1. Consider how our Lord did  
touch him notwithstanding that the  
Jewes did so abhor all kind of lepro-  
sie, that they did cast out of their  
Citties euen those that were trou-  
bled with the itch, disdaining as  
much as to looke vpon lepers.

2. Consider how our Sauour  
sent him to the Priest, and did for-  
bid him to tell any body of his cures:  
which commaundement notwith-  
standing he did not obey, esteeming  
himself more bound to render than-  
kes to his benefactor, then by si-  
lence to fauour his humility.

*Let vs learne,*

1. To imitate the deuotion of  
this poore Leper.

2. Neuer to shunne nor refuse  
to touch the diseased persons, be-  
cause their euils neuer so horrible and  
awful.

3. To

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 3. Toflie vaine glorie and not de-  
 fire to be spoken of, yea though  
 we wrought miracles.

## XLII. MEDITATION.

*How our Sauour cured the Centurions  
 feruant. Matthew. 8.5.  
 Luke 7.1.*

1. **C**ONSIDER the affe-  
 ction that this good Cen-  
 turion did beare to his feruant  
 which was cause that he did not  
 only labour himself for his health  
 but also imploied, the assistance of  
 his friends to goe and sollicite our  
 Sauour.

2. Consider the great reue-  
 rence that he did beare to our Lord  
 not daring himself to goe vnto him  
 and causing him to be praied not to  
 take the paine to come vnto the  
 sicke-man, but only to commaund  
 from the place where then he was  
 in which action this Centurion did

the

shew a most excellent faith, and such as deserued to be praised by our Sauours owne mouth.

3. Consider how our Lord granted vnto the Centurion all that he had demaunded, and although he was absent, yet cured his man, sick of the palsey.

*Let vs learne,*

1. Not to contemne any man, be he a poore seruant or whosoever.

2. To interpose the Saints to pray God for vs, as this Centurion did vse the meanes of those graue Seniors and aged men.

3. To acknowledge our selues both with heart & tongue, as most vnworthie to receaue any fauour at Gods hands, and much more to receaue himselfe.

## XLIII. MEDITATION.

How our Saviour did raise the Widowes  
sonne from death neere the townes  
of Naim. Luke. 7. 11.

I. **C**ONSIDER on the one  
side this good widowe very  
sorrowfull and afflicted, first for the  
losse of her husband, and next of  
her only sonne; and on the other  
side behold our Lord, who seeing  
her affliction was moued to pittye  
and compassion, and did comfort  
her.

2. Consider how our Saviour  
drawing neere to the hearse, those  
that carried the dead corps stood  
still, and he commaunded the  
young man that was dead to arise.

3. Consider how the young man  
remained astonished seeing himselfe  
recalled from the darknes where he  
was, to light, and the Mother greatly  
comforted hauing recovered her  
child.



child and hearing him speake, and the whole company that was present wonderfully admired at the greatness of the miracle.

*Let vs learne;*

1. To approach neere willingly vnto the afflicted, to comfort and aide them as much as we may.

2. To be ready alwaies for death, since we see that the young doe dye as well as the aged and full of yeares.

3. To arise and leaue our faultes and imperfections, when our Lord God doth moue vs so to do by his holy inspirations.

#### XLIV. MEDITATION.

*Of Marie Magdalens conuersion.*

*Luk. 7. 36.*

**C**ONSIDER how our Sauiour sitting at the table with the Pharisee that had inuited him, Mary Magdalen surprised with

a bitter repentance of her sinne  
came behind him to cast her self  
his feet, to wash them with her  
teares, and wipe them with her  
haire.

2. Consider how all those that  
were bid to the banquet were much  
astonished at this manner of proceed-  
ing, but above all others the Pharisee  
murmuring in himself at this  
that our Saviour would endure to  
be touched by this woman, as if he  
were no Prophet, nor knew not he  
to be such a one as she was taken for  
of the whole citty.

3. Consider how our Lord mak-  
ing no accompt of the iniurie  
which the Pharisee did vnto him  
tooke the penitent womans part  
and hauing condemned his host  
by his owne words, dismissed Mary  
Magdalen in peace.

*Let vs learne,*

1. Not to be ashamed of the world  
when we are to do any publick  
reformation or penance.

2. Not to

2. Neuer to iudge what is within  
a man by the exterior shew, seeing  
that he may be changed in an in-  
stant.

3. Not to make any reckoning  
of the opinions and iudgements of  
men, provided that our conscience  
do not reprehend vs before God.

**XLV. MEDITATION.**

*How our Lord did cure one that was  
deafe and dumbe. Mark 7. 31.*

1. **C**ONSIDER on the one  
side the faith, charity, and  
devotion of certaine good people,  
who brought vnto our Lord this  
dumbe and deafe man, humbly in-  
treating him, that he would touch  
him: and on the other side think of  
our Saviours goodnes, who did  
incontinently graunt them that  
which they demanded for this  
poore man.

2. Consider how our Lord did  
take this patient aside, touch his

**D**

**care**

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eares and tongue, lift vp his eyes to  
heauen, and after that he had given  
forth a great sigh, euen from the bot-  
tom of his heart, he commaunded  
the instruments of his senses to open  
themselves, and performe their or-  
dinary functions.

3. Consider how after that our  
Saviour had restored this poore  
man to health: he forbad him to  
speake thereof vnto any, which he  
notwithstanding obeyed not as the  
Euangelist noteth.

*Let vs learne,*

1. To pray God as deuoutly for  
our neighbours necessities as for our  
owne.

2. To lament and bewaile  
our sinnes, seeing that our Lord dis-  
sigh so profoundly to cure our cor-  
porall infirmities and diseases.

3. To render thanks vnto God  
and praise him highlie for the good  
he bestoweth vpon vs.

**XLVI. MEDITATION.**

*Of the woman that praised our Saviour,  
our, Luke 11. 27.*

1. **C**ONSIDER how our Saviour having healed a man possessed of the diuell that was deafe and dumbe, although the Jewes did reprehend & calumniate him, demaunding a signe from heaven, yet did he not therefore omit to instruct and teach the people.

2. Consider how a good woman that was amongst the rest of the people, seeing this, surprised with a certaine great loue of God, cried out saying; Blessed is the wombe that bare thee, and the breasts that gaue thee sucke.

3. Consider how our Lord did answer her, That they were more happie which did not only heare Gods word, but also did practise it, lining according to the same.

**D.**

**L.**

1. Neuer to omit wel dooing, although the wicked doe carpe at vs, and despise vs therefore.

2. To praise God in all things, and in all places.

3. To make our benefit of his holy word, when we read or heare it in Sermons, Exhortations, or familiar discourses.

## XLVII. MEDITATION.

*How those of Nazareth would haue  
shrowne our Sauour downe head-  
long from the toppe of a hill.*

*Matt. 13. 53. Mark 6. 1.*

*Luke 4. 16.*

1. **C** O N S I D E R, how  
our Sauour continuing  
to performe that, for which he  
was sent, to wit, to preach vnto  
the people, and teach them,  
went to Nazareth, and taught in  
the

the synagoue the comming of the  
Messias whom they expected, ta-  
king his theme out of Isay the Pro-  
phet.

2. Consider how some did pro-  
fit by our Sauours words, some  
others were scandalized in hearing  
him, and called him the Carpenters  
sonne, desiring more to see his mi-  
racles, then to heare his discourses.

3. Consider how our Lord much  
griued at the hardnesse of their  
harts, said, that it was no wonder  
to see that those of his owne coun-  
trie did not heare him willingly,  
and so beginning to shew vnto  
them their obstinacie, he was in  
daunger to haue ben throwne downe  
headlong by them in their furie.

*Let vs learne,*

1. To speake very modestly  
of that which toucheth our selues  
as our Sauour did in explicating the  
place of Isay.

2. To content our selues with  
D; their

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their only words whom we know  
do seeke in euery thing our good,  
without demaunding so many wit-  
nesses.

3. To take in good part the repre-  
hensions and admonitions of those  
that tell vs of our faults, and to loue  
them more entirely.

### XLVIII. MEDITATION.

*How our Saviour did chuse the twelve  
Apostles, and sent them abroad to  
preach through Iewrie. Matt.*

*10. 1. Mark. 6. 7.*

*Luk. 6. 12.*

1. **C**ONSIDER how when  
our Saviour had spent a  
whole night in praying to God his  
Father, he made all his disciples  
come before him, and out of seauē-  
ty or fourescore that they were, he  
did chuse only twelue which he cal-  
led Apostles.

2. Consider how sending them  
abroad



abroad to preach penance, and to gather the fruits that the Patriarches and Prophets had sowed, he did forbid them to carry any thing that was superfluous, were it apparell, money, or other like provision, to the end that they should put all their hope in him that sent them.

3. Consider how he did aduertise them to be simple as doves, & wise as serpents, and aboue all to beware of men.

*Let vs learne,*

1. Not to begin or vndertake any worke without commending it first to Almighty God by praier.

2. Wholy to rely and hope in God without seeking after so many commodities in temporall things.

3. Not to trust easily those persons that we haue neuer tried nor knowne.

## XLIX. MEDITATION.

How our Saviour filled five thousand  
men with five loaves and two fishes.

Matth. 14. 15. Mark. 6. 34.

Luk. 9. 12. Iohn. 6. 2.

1. **C**ONSIDER how our  
Saviour casting his eyes  
vpon the multitude which had for-  
saken all to follow him, took great  
compassion vpon them, seeing them  
like sheepe without a shepheard,  
and so began to instruct the of things  
appertaining to their saluation.

2. Consider how on the other side  
the Apostles considering that it grew  
late, and that all those people had  
not wherewithall to liue in a desert  
place, interrupted our Saviours dis-  
course, desiring him to dismisle the  
assembly, that euery one might goe  
to provide himselfe of lodging and  
victuals.

3. Consider how our Lord answered

red them, that they themselves should  
give them to eat, and when he had  
taken the five loaves and the two  
fishes, he blessed them, and made  
the Apostles distribute the same amongst  
the people, so that they were all  
satisfied and filled.

*Let vs learne,*

1. To content our selves with little;  
since the twelve Apostles carried  
with the but five barley loaves for all  
their provision.

2. To take our refectiō with due  
acknowledging and thanksgiving.

3. To give almes freely when we  
haue meanes, for our substance shall  
never be diminished.

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## L. MEDITATION.

*How our Saviour did walk vpon the  
sea. Matt. 14. 22. Mark. 6.  
46. Iohn 6. 16.*

1. **C**ONSIDER how the Apostles being embarked without our Saviour, to passe over the sea of Tiberias, were surprized with a great tempest which did trosse them terribly all the night long, not without great daunger to be cast away.

2. Consider how about the break of day, our Lord walking vpon the sea passed by them, & faigned to go further, but they cried out, and knowing him by his voice, S. Peter demaunded leaue to go vnto him, and hauing obtained it was in daunger to be drowned by force of the tempest.

3. Consider how our Saviour being entred into the boat the tempest ceased, and the bark was preserved.

ly on the shore, which they could not come vnto in all the night.

*Let vs learne,*

1. Neuer to withdraw our selues from the vse of praier and holy Sacraments, by which we are vnited & ioyned with God.

2. To resist courageously the tentations that do befall vs, if we haue a desire that God shall assist vs.

3. To hope alwaies for our Lords aide and fauour, whose only presence is able to do much more then all our labour and industry, be it neuer so great.

D 6

T H E

## THE FOVRTH

## PART

## OF THE

## EVANGELICAL

## HISTORY,

*Contayning the memorable acts of our  
Saviour from the beginning of the  
third yeare of his preaching,  
Yntill the rayeing of Laza-  
rus from death.*

## LI. MEDITATION.

*How our Saviour cured the Chanaan  
Womans daughter. Matt. 15. 21.  
Marke 7. 24.*

1. **C**ONSIDER how this  
woman, though she  
were a Paynim & In-  
fidel, came vnto our  
Lord, and confessing him to be God

& Man, requested him to haue mercy vpon her.

2. Consider, how although our Sauiour would not heare her, nor as much as looke vpon her at the first, yet did she notwithstanding continue to crie after him, and pray the Apostles to be intercessors and speak for her.

3. Consider how she in the end did prostrate her self at our Sauiours feete, and confessed that she was worthy to be called a dogge: yea shewing her selfe to be content with the crummes, that is, with the least fauour he would bestow vpon her, she obtained the perfect recovery of her daughter.

*Let vs learne,*

1. To make our praiers with great faith, hope, and humility.

2. To haue oftentimes recourse to the Saints, demanding their aide and fauour for vs before God.

3. To perseuere in praier vntill we

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we be heard, and obtaine what is  
necessary for vs.

LII. MEDITATION.

*How S. Peter confessed the diuinity of  
Christ. Matth. 16. 13. Mark. 8.  
27. Luke 9. 18.*

1. **C**ONSIDER, how  
our Sauiour demaunded  
of his Apostles what opinion men  
had of him, not therby to vn-  
derstand his owne praises, or to vaunt  
himself, or to learne any thing that  
he knew not alredy; but only to in-  
struct them, and giue them occasiō  
to merit by a holy confessing him  
to be God.

2. Consider how that after he had  
vnderstood what the common peo-  
ple thought of him, he would also  
know what the Apostles themselues  
did esteeme him to be; and so he  
gaue occasion to S. Peter to confesse  
him to be God and man, the Sonne  
of



of the living God.

3. Consider how our Lord approving their faith, vnder the confessiō that S. Peter had made in name of them all, he called him therfore Happy and Blessed, because he had receaued such a reuelation frō God, and made him head of the vniuersall Church.

*Let vs learne,*

1. To heare willingly what others say of vs, thereby to amend our faults.

2. To be euer ready to confesse the faith of Christ, euen with the losse of our life, when it should be requisite.

3. To praise men modestly, acknowledging the good that we see in them, to come more of God then of themselves.

**LIII.**

## L I I I. MEDITATION.

Of the transfiguration of our Saviour.

Matth . 17 . 1 . Mark . 9 . 1 .

Luk . 9 . 28 .

1. **C**ONSIDER how our Saviour desirous to shew a sparkle of his glory, did only chuse three of his Apostles and leade them into a high mountaine.

2. Consider, how praying with them he was in an instant so changed, that his face did shine like the sunne; and his garments did become as white as snow.

3. Consider how S. Peter behoulding Moyſes and Elias that did talk with our Saviour, was surprized with so great ioy, that he cried out saying It is good for vs to be heere; let vs make three Tabernacles for thee, & for these two Prophets.

Let vs learne,

1. Not to be too carefull to do our good

good works before men, contenting  
our selves that God doth know the.

2. To make great account of praier  
and meditation, seeing it is of so  
great force and vertue, as to change  
euen the very body.

3. Not to desire repose before we  
haue laboured; nor glory before ig-  
nomy; nor recompense before  
paine; nor pay before we haue en-  
ded our taske of work appointed.

#### LIV. MEDITATION.

*How our Lord cured a young man pos-  
sessed with a Diuell. Matth. 17. 14.*

*Mark. 9. 14. Luk. 9. 37.*

**C**ONSIDER how our Sa-  
uiour descending from the  
mountaine wheron he was transfi-  
gured, and perceauing that there  
was some stirre amongst the multi-  
tude that inuironed his disciples,  
was desirous to know the cause  
thereof.

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2. Consider how one of the number answering that he had brought his sonne grievously sick, and that the Apostles could not cure him, our Lord commaunded that they should bring the patient before him, where when he was come, while his father recounted the manner of his disease, the diuel did torment him horribly, throwing him to the ground.

3. Consider how our Lord commaunded the euill spirit to depart out of that body, and neuer to returne therunto; and then tooke the young by the hand, and raised him wholly cured.

*Let vs learne,*

1. To be ready to interrupt sometimes our deuotions to assist those that do want our help.

2. That the diuel doth tempt and vex those most that approach neere vnto our Sauiour.

3. That we may easily fall into offend of our selues, but to arise

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is necessary that Godléd his helping hand, and assist vs with his holy grace.

**L V. MEDITATION.**

*Of our Angels that keepe vs.*

Matth. 18 . 10 .

I. **C**ONSIDER how there is no place so holy, nor company so well ordered where the diuell doth not sometymes slip in, seeing he made the very Apostles themselves so curious and ambitious as to demaund of our Lord, who should be the greater in the Kingdome of heauen.

2. Consider how our Sauour calling vnto him a litle child answered them, that if they did not endeavour to be like vnto him in Purity, Simplicity, Obedience, & Humility, they should not enter at any tyme into heauen.

3. Thirdly how he admonished them

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 them to beware very carefully of  
 despising the least of these infants.  
 Because, quoth he, their Angels  
 doe continually behold the face of  
 my Father which is in Heauen.

*Let vs learne,*

1. To respect in euery one  
 our neighbours his good Angell.

2. Neuer to doe, say, or thinke  
 anything, which we would not  
 that all Angels and men should see  
 know, and vnderstand.

3. So to imploy our selues in  
 things behoofefull and necessary  
 for this life, that thereby we be not  
 hindered from the seruice of al-  
 mighty God, by example of the  
 Angels who alwaies endeauour  
 succour and defend men, and yet  
 are neuertheles alwaies in Gods pre-  
 sence.

LVI. ME

LVI. MEDITATION.

*How our Saviour did cure ten Lepers,  
Luke 17. 11.*

- I. **C**ONSIDER how grate-  
full the humility of these  
Lepers was to our Blessed Saviour,  
who having heard them crie a far  
off, IESVS maister haue mercy on vs,  
he said to them incontinently, Go  
shew your selues to the Priests.
2. Consider the force of the ver-  
ue of Obedience : for those , as  
soone as they shewed themselves  
readie to do what was commaun-  
ded them , were healed , yea before  
they came to the place to which  
they were sent.
3. How much we ought to detest  
the vice of Ingratitude , which our  
Lord did reproach vnto the nine  
Lepers, as a great sinne.

*Let vs learne ,*

1. To demandaund with great reuerence of Almighty God , that which we know to be necessary for vs .

2. To obey with great readiness all those , that in Gods place are appointed to gouerne vs .

3. Neuer to cease from yielding thanks vnto Almighty God , in , and for euery thing .

## LVII. MEDITATION.

*Of the blind man that our Saviour cured . Iohn 9 . 1 .*

1. **C**ONSIDER how our Lord hauing preached long time to the Iewes , to illuminate their hearts , without any profit or fruit , may rather with daunger to be sentenced to death , departed out of the Temple , and found a poore man blind from his birth , for whose cure



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ring he did three things.

1. He beheld him.

2. Making with his spittle on the ground a little clay, he spread it on his eyes.

3. He sent him to wash in the poole of Siloe.

*Let vs learne three things necessary for the true conuersion of a sinner.*

1. That our Lord looke vpon him, and preuent him with his holy grace.

2. That he haue contrition and compunction of hart, which is caused by due consideration of the filthines and loathsomnes of sinne.

3. That by Confession he wash and cleanse his soule.

**LVIII.**

## LVIII. MEDITATION.

*Of the inquiry the Iewes made about the  
blind man Iohn 9. 8.*

1. **C**ONSIDER how the Iewes being of diuers opinions amongst theselues touching this man that was borne blind, some saying that he was the same, others denying that he was the man, but one like vnto him; he neuerthelesse alwaies constantly confessed that he was cured by our Saviour IESVS Christ.

2. That although the Iewes who demaunded him, did threaten him exceedingly, and greatly iniure him: yet he did not therefore defend nor iustifie himself, but when soeuer they spake any thing against our Saviour, he tooke his part and defended him.

3. How he was so firme and constant in maintaining the honour of God, although his parents did therefore abandone him, that he was

cast out of the Temple, and excommunicated by the Iewes, but received and cherished by our Saviour.

*Let vs learne ,*

1. To acknowledge and extoll the benefits and fauours that God hath bestowed vpon vs .

2. To make no account of priuat iniuries done to our selues, but with all our force to withstand and hinder those that be done against God .

3. To perswade our selues that the world is alwaies contrary, and anemie to those that be resolved to serue God .

## LIX. MEDITATION .

*How S. Martha receaued our Saviour into her house . Luke . 10 . 38 .*

1. **C**ONSIDER how our Saviour being receaued into Martha's house, began to sow spirituall instructions in those,  
E that

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that furnished his corporall wants,  
in so much that Mary Magdalene  
did sit at his feete to heare him.

2. How Martha, although she  
was busied in putting all things in  
order to entertaine our Sauour,  
seeing neuertheles that her sister did  
not anywise assist her, manifestly  
accused her to our Lord, desiring  
him to commaund her to come and  
help her in her work.

3. How our Sauour did not re-  
prehēd Martha, nor her good zeale  
and dutie, but only taking Magda-  
lens part, he said, That she had chose  
the best part, which should not be  
taken from her.

*Let vs learne,*

1. To edifie with good speeches  
those that doe receaue vs into their  
companie, or do vs any good  
turne.

2. Not to esteeme much the  
Scoffs and calumniationes of world-  
lings, which do make account of  
deuout and religious persons, as if  
they

they were good for nothing.

3, That albeit we ought now and then to imploy our selues willingly and couragiously for the bodily aide of our neighbours, and in those things that do pertaine to Active life, yet we must not therefore neglect the contemplative life, which is to be much more accompted of.

**LX. MEDITATION.**

*How our Sauour taught the Apostles to pray. Matth. 6.9. Luk. 11.1.*

1. **C**ONSIDER; how our Sauour although he did not reiect vocall prayer, yet he did make much more accompt of mentall praier and meditation, reprehending the opinion of the Ethnicks touching this point.

2. Consider how he taught them in few words, in what sort they might demand of God all that which was necessary for them.

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3. Con-

3. Consider and weigh the first words of the praier that our Sauour taught vs, to the end we may say it with more fruite and deuotion.

*Matth. 6. 9.*

*Let vs learne,*

1. To esteeme much of mentall praier and meditation.

2. To say oftentimes, and with great reuerence the praier which our Lord vouchsafed to teach vs with his owne mouth.

3. That since we call God our Father, we are to loue and obey him in all things, and in all places, to shew thereby that we are indeed his true children.

## LXI. MEDITATION.

*Of our Lords Praier, or Pater noster.*  
*Matth. 6. 9. Luke 11. 2.*

1. **C**ONSIDER vpon the words of our Lords praier, *Hallowed be thy name, what we demand in them, saying, We demand*

demaund:

1. That we be sanctified, to the end that we may inuoke him holily, and by vertue therof obtaine of him whatsoeuer we need.

2. That we may alwaies praise our God, and in all things and euery where seeke his greater glory.

3. That we alwaies speak of almighty God with great reuerence & respect.

4. That all men may praise and honour his holy name, with hart and mouth.

*Thy kingdome come; we demaund:*

1. That the holy faith and Gospell of Christ be preached throughout the whole world, and receaued of all nations, that all may knowe their true King, God and Creatour.

2. That our Lord affoording vs his holy grace, do so possesse our soules, that neither temptation of the diuell, nor affliction of the world, of the flesh, or any other sinne may finde place in our soules.

3. That in the end it will please

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him

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him to receaue vs into his glory,  
which is his true kingdome.

*Thy will be done; that is, be accom-*  
*plished perfectly:*

1. In my self, as well in my body as  
in my soule, so that I neither will  
nor desire any thing, but that which  
my Lord God willeth and desireth  
of me.

2. In all my neighbours, and  
all men that liue in the world, to the  
end they may willingly fulfil all that  
which God hath commanded them  
to do.

*Giue vs this day our daily bread; to*  
*Wit:*

1. Thy holy word, which is the  
foode of our soules, whether we  
heare it in Sermons, Exhortations,  
Reading, or Praier.

2. Thy holy body, which is the  
true bread of life.

3. The nurture necessarie for our  
bodies, without superfluitie or dain-  
tinesse.

*And forgie vs our debts, as we also*  
*forgie our debtours, that is:*

1. The



1. The finnes we haue committed against thy diuine maiestie; whether they be Mortall, to the paines of which we ar yet obliged; or Veniall into which we dailie fall.

*And leade vs not into temptation;*  
which is to say :

2. Permit or suffer not, o Lord, that we fall into those finnes and offenses vnto which we are daily sollicit and prouoked by the world the flesh, and the diuell, who doth continually watch to ruine and destroy vs .

*But deliuer vs from euill ; that is :*

3. From all temporall euill , that in this world may befall and oppresse vs , as plague , warre , famine , sickness , and other calamities , which through our finnes we haue oftentimes deserued . Free from all dangers, O our good Father, Lord, and Sauour. So be it.

## LXII. MEDITATION.

*Of the life of poore Lazarus and the  
wicked Richman. Luke. 16. 19.*

1. **C**ONSIDER how our  
Saviour recounting this  
history, vouchsafed not to name this  
Richman, and yet named the poore  
Lazarus, therby to shew vs that it is  
not riches that makes men great be-  
fore God, but vertue; and to teach  
vs how we ought to cōceale & keep  
close the names of those whose im-  
perfectiōs we are forced to discover.

2. How the Ghospell neuer  
maketh mention that our Saviour  
spake of riches, but condemning and  
despising them, or threatning and  
cursing rich men; thereby to teach  
vs, how hard a thing it is to be saved  
amongst riches, and contrariwise  
how blessed are the poore.

3. Behold on the one side this  
Richman well apparelled, stately  
lodged,

lodged, and delicately fed; and on the other side poore Lazarus all naked, lying on the ground, desiring the crums of bred that fell frō the Rich-mans table, and receiving more consolation of dogs then of men.

*Let vs learne,*

That the prosperities and riches of this world doe so blind men, that they make them become more hard and vnmercifull, then brute beasts.

LXIII. MEDITATION

*Of Lazarus, and the rich Gluttons end.*  
Luke 16. 22.

1. **C**ONSIDER how poore Lazarus died, and was carried by the Angels into Abrahams bosome, being a place of repose; but that the Richman dying was buried in hell.

2. How the rich Glutton was not only tormented by the diuels who afflicted him, but also by the

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remem.

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remembrance of his finnes committed,  
and of the daunger wherein he  
saw his brethren were, who yet  
lived.

3. How Abraham answered him,  
that there was now no more time  
to do good, refusing to giue him a  
little drop of water, which he de-  
maunded to assuage his torments.

*Let vs learne,*

1. That the euils, vexations,  
and anguishes which we suffer in  
this world, shall soone haue an end,  
but that the paines of hell shall en-  
dure for euer and euer.

2. How great and excessiue are  
the torments of the damned, seing  
they haue not any consolation at all.

3. To do good whilest we can,  
for the time will come in which we  
will wish, we had done it, but then  
we shall haue no more meanes.

**LXIII.**

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## LXIIII. MEDITATION.

*Of the young man that damaunded of  
our Lord what he might do to be  
saued. Matth. 18. 16.*

*Mark. 10. 17.*

*Luk. 18. 18.*

1. **C**ONSIDER with what deuotion this young man was moued to goe and present himself so humbly before our Sauour, and to aske him the meanes how he might be saued.

2. How although our Lord seemed not to take in good part to be called Good of him, that did not esteeme him for such: yet did he answer to his question, and teach him the things most necessary for his saluation, to wit, the Commaundements of God.

3. How hauing vnderstood of this young man, that he had alwaies carefully obserued and kept them, our Lord loued him so much the

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more,

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 more, and said, that it was insufficient  
 enough to be saved; but that if he  
 would be great and excellent in  
 heauen, he should leaue all that he  
 had, and follow Euangelicall per-  
 fection.

*Let vs learne,*

1. To seeke incessantly that which  
 may further vs to our saluation,

2. To exercise our selues in  
 works of charity towards our  
 neighbours, by meanes of which  
 we shall be more and more vnited  
 with God.

3. To condemne the riches and  
 commodities of this world, seing  
 that they hinder vs to go forwards,  
 and grow in perfection.

### LXV. MEDITATION.

*Of the reward our Sauiour promised  
 vnto his Apostles. Matth. 18. 27.*

*Mark. 10. 28 Luke 18. 28.*

2. **C**ONSIDER how the Apo-  
 stles, hauing noted the  
 suddaine

suddaine chāge which was wrought in this young man, as soone as our Lord spake vnto him of leauing his riches and wealth ( and how he departed discontented ) were much astonished , especially when they heard our Lord, who said vnto them threetimes, that it was a very hard thing for a Richman to be saued.

2. How S. Peter as chiefe and head of the Apostolicall Colledg ( although he had not forsaken much substance for Christ his sake , yet thinking that he had left something & done that which our Saviour requested at the hands of this young man ) did demaund very confidently what recompence they were to haue , who had left all things to follow him :

3. How our Saviour promised vnto his Apostles rest and repose for their labour, authority to iudge others for the reproaches and dishonours they were to endure for him, and to all those that would leaue

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whatsoever to follow him, a hundred  
fold so much in this world, and in  
the other, life everlasting.

*Let vs learne,*

1. To be wise by other folkes  
harmes, and to shun those things  
which we know to haue ben the  
ruine and ouerthrow of others.

2. How great assurancethey haue  
of their saluation in the eyes of God,  
who haue forsaken all things to  
follow him.

3. To haue often before our  
eyes on the one side the reward  
which our Saviour hath promised vs,  
and on the other the poore recom-  
pence that the world affoordeth his  
followers.

or againe his life and things to  
follow him.

1. How our Saviour promised  
Apoc. 22. 14. and 3. 12.

2. For the sake of authority to iudge  
others for the reward and blessing

promised vs when we follow him.

3. To all that follow him.

**LXVI.**



EXVI. MEDITATION.

*How our Lord receaued news of Lazarus sickness, Iohn. 11. 1.*

1. **C**ONSIDER how Lazarus sisters did not importune, nor vrge our Sauiour to come to Bethania to heale their brother, but were content to make him vnderstand his disease, writing to him these only words: Lord, behold, he whome thou louest is sicke.

2. How our Lord answered that, that disease would not proue mortall to him, but that it should rather be to the greater glory of God: neuertheles three or foure daies after that he had ben aduertised of this, he said to his Apostles, that Lazarus was dead, and went to raise him.

3. How the Apostles told him, that it was not expedient for him to go into Iewry, where before he was like to haue byn stoned; neuertheles they

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they followed him, ready to die with  
him according to the couragious re-  
solution which S. Thomas had  
made.

*Let vs learne,*

1: That it is inough to propose  
briefly vnto our Sauieur our corpo-  
rall necessities.

2. That he oftentimes doth per-  
mit that those whome he loueth  
best, endure much in this world,  
for their owne greater good, and  
his diuine glory.

3. That we ought not to feare  
any trauaile, no nor death it self, if  
we do that which God doth appoint  
vs by our lawfull Superiours.

**LXVII.**

**LXVII. MEDITATION.**

*How our Saviour did raise Lazarus.  
Iohn. 11. 28.*

**C** O N S I D E R, how Martha hauing heard of our Saviours comming, went out of her house to meet him & told him how all had passed, and got a promise that her brother should rise againe to life, with other documents.

1. How Marie Magdalen being come to our Lord, and casting her self downe at his feete to tell him with many teares the heauy newes of her brothers death with the Iewes that were also present to accompany and comfort her; he groaned in spirit, troubled himself, and demaunding where the dead body was laid, he also wept.

3. How comming neere to the graue, he commaunded the stone to be taken away, that couered the  
the

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the corps, and hauing made his  
praier to God his father, he called  
Lazarus with a lowde voice, who  
forthwith came out alieue.

*Let vs learne,*

1. Notto expectt till our Lord  
come to chastise vs for our faults,  
but, as we are bound, to prevent his  
iustice by sorrow and penance.

2. So to bewaile our owne sinnes,  
as with compassion, we would la-  
ment other mens mileries.

3. To remoue all the stones,  
and to cut off all occasions which  
hold vs buried in our imperfections,  
thinking vpon death, and the hor-  
rour of the graue.

THE

THE FIFTH  
PART  
OF THE  
EVANGELICAL  
HISTORY,

Comprehending the Passion, Death, Re-  
surrection, & Ascension of our Sa-  
uiour IESVS Christ,

LXVIII. MEDITATION.

*Of the request that Zebedeus wife, Mo-  
ther to the Apostles S. James &  
S. Iohn, made vnto our Sa-  
uiour. Matth. 20. 20.*

*Mark. 10. 35.*

1. **C**ONSIDER how the  
Apostles hearing our  
Saviour speake of the  
sitting which he promi-  
sed them about the twelue tribes of  
Israell,

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Israell, and thinking that this was  
to be accomplished heere on earth,  
did seeke all meanes they could to  
obtaine and get betimes these places  
and dignities, especially those two of  
whome the Euangelist maketh  
mention.

2. How although the mother had  
presented to our Saviour her de-  
maund or request for her children,  
he yet did not direct his answer  
to her, but to those who had sollici-  
ted her so to do, setting before them  
the chalice of his Passion, by meanes  
of which he himself was to enter  
into his glory.

3. How the other Apostles and  
disciples were not scandalized when  
they saw that S. Peter thought him-  
self vnworthy to receaue our Sau-  
our into his boate; but vnderstanding  
of the ambition of S. Iames and S.  
John; they were much offended  
therewith.

*Let vs learne,*

1. To seeke the glory which ne-  
uer

uer shall be taken from vs, which is euerlasting.

2. To labour willingly for the getting of it.

3. To desire alwaies the lowest place in this world, so to liue quiet and in peace with euery one.

**LXIX. MEDITATION.**

*Of the blind man which our Lord cured neere vnto Iericho. Matth. 20. 29.*

*Mark. 10. 46. Luk. 18. 35.*

1. **C**ONSIDER the poore and wofull case of this needie & blind Bartimæus, dwelling without Ierusalem neere the towne of Iericho, sitting by the way side, and begging his liuing.

2. How hearing the noise that the troopes made which followed our Sauour, and, it may be, vnderstanding the blessings and praises that they gaue him, began to crie without ceasing, **IESVS Sonne**  
of

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of Dauid haue mercy vpon me.

3. How our Sauour staying somewhat, called him, and demaunded what he asked, and hauing heard his request, did giue him his sight.

*Let vs learne,*

1. That the force of praier made with feruour is so great, that it staieeth our Sauiour, and hindereth his vengeance.

2. How we ought to go to our Sauiour with all speed and diligence when he calleth vs, setting aside all colour and pretext of excuse.

3. How we must not returne to the place from whence we came, but rather follow, praise, and imitate our Sauiour.

## LXX. MEDITATION.

*How our Sauiour entred into Zacheus house. Luk. 19. 1.*

1. **C**ONSIDER how Zacheus, though he were  
the



the chiefe of the Publicans and Customers, did neuertheles greatly desire to see our Sauour, but two things hindered him, the little body he had, and the multitude that were about our Lord.

2. How he ranne before to take vp a place by the way where our Lord was to passe; and not regarding what others might think or say of him, he climbed vp into a tree to see him more easily.

3. How our Sauour did cast his eyes vpon Zacheus, and calling him by his name, commaunded him to descend, inuiting himself to his howse, where he was well receaued and entertained.

*Let vs learne,*

1. That to find our Sauour, we must by the example of this good Zacheus climbe vp into the tree of the Religious Crosse, abandoning all affections of earthliethings.

2. To answere and cooperate promptly with Gods inspirations, which

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which he sendeth vs.

3. To receaue oftentimes our  
Blessed Saniour in the holy Sacra-  
ment of the Altar, and to harbour  
him in our soule with all humility,  
deuotion, and spirituall ioy.

### LXXI. MEDITATION.

*Of the supper made to our Lord in Si-  
mon the Lepers house. Matth. 26.*

*6. Mark. 14. 3. Iohn. 12. 2.*

1. **C**ONSIDER what ioy  
and contentment this ver-  
tuous person felt in his heart, seeing  
our Sauour whome he held for a  
holy man and great Prophet, sit at  
his table and eate of his bread.

2. With what seruour and deuo-  
tion Marie Magdalene came throw-  
ing her selfe at our Lords feete,  
washing them with her teares, wi-  
ping them with her hayre, and brea-  
king the vessel of pretious ointment  
which she had brought with her,

she

she powred it vpon his head.

3. How euen the Apostles grudging at this deed, and grieued at the losse of that which might haue byn imploied to the profit of poore folkes ( as they said ) our Sauour defended Marie Magdalene, assuring the, that for doing of this she should be praised throughout the world.

*Let vs learne,*

1. To reioice when we are to go to the table of our Lord, and to receaue him in the Blessed Sacrament.

2. To imploy our selues as willingly to serue the poore which be the feete of our Lord, as to annoint the head himself.

3. To make no accompt of the scoffs & reprehensions which worldlings forme against vs, prouided alwaies that we serue God.

## LXXII. MEDITATION.

How our Lord did weepe vpon the  
Cittie of Ierusalem, foretelling  
the destruction thereof.

Luk. 19. 41.

1. **C**ONSIDER how our  
Saviour viewing with his  
corporall eyes the Citty of Ierusalē,  
and foreseeing the calamities and  
ruine that soone after should befall  
vnto it, did weepe vpon it.

2. How albeit that many of the  
inhabitants thereof did presse to  
come before him, and receaue him  
as he deserued, yet he did not cease  
to lament the misfortunes by which  
this poore Citty was to be destroyed  
in such sort as he did foreknow.

3. How amongst other words that  
he spake, we must ponder well these:  
O if thou also hadst knowen, and  
that in this day, the things that per-  
taine to thy peace!

Let vs learne,

1. To

1. To bewaile the daungers in which we our selues and all other men doe liue in this world.

2. To haue compassion not only of our friends, benefactors, and kinsfolkes, but also of those that with- and doe vs harme.

3. Not to let the time ouerslip in vaine, nor loose the occasions which we haue to doe good.

### LXXIII. MEDITATION.

*How our Sauiour entred into Ierusalem. Matth. 21. 1. Mark. 11. 1. Luk. 19. 20. Iohn. 12. 15.*

1. **C**ONSIDER how our Sauiour set on towards Ierusalem, albeit he knew very well on the one side the enuie and rancor that the Iewes did beare him, and on the other, that the time of his death and Passion was at hand.

2. In what manner he would make his royall entry into the City, to wit, riding vpon an asse cou-

red only with his disciples garmēts, and himself accompanied and attended on by poore folkes going a foot on ech side of him.

3. With what deuotion the Apostles did bestrew the waies with their apparel and mantels, the people did cut downe bowes from the trees to that end, and all did crie with a loude voice, Praise and Health to the sonne of Dauid.

*Let vs learne,*

1. To offer & present our selues willingly to labours and daungers euen of life, when it should be for Gods glory and our neighbours saluation.

2. To desire alwaies the lowest offices, and to approach willingly vnto those of whome the world maketh least accompt.

3. To subdue and mortifie our body, which serues as a garment for our soule, to prepare the way for our Lord, who will enter and dwell in vs.

## LXXIII. MEDITATION.

*How our Lord did curse a fig-tree .*

*Matth. 21. 18. Mark. 11. 13.*

**C**ONSIDER, how our Lord hauing spent all the day, in which he entred into Ierusalem, in preaching, curing of the sick, and in the exercise of other charitable works, but finding none that would offer him lodging or inuite him to their house, he returned very late towards Bethania.

1. How returning the next morning from Bethania to Ierusalem, he felt himself oppressed with hunger, which is a signe that the euening before he had supped with very little or nothing, and that according to his wonted manner he had spent the night in praier.

3. How perceauing a fig-tree by the way well couered with leaues, he went right vnto it, and finding

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no fruite cursed it, which inconti-  
nent was withered.

*Let vs learne,*

1. Not to trust to the pompe  
and faire shewes of the world, which  
in the euening seemeth not to know  
him, whome in the morning it did  
cherish and flatter.

2. To conuerse amongst men in  
such sort, that yet more willingly  
we be solitary.

3. To labour, that our hands be  
found alwaies full of good vvorks  
and fruite, for feare that our Lord  
comming vvhē vve least think of it,  
and finding vs vnprovided, doe then  
curse vs.

### LXXV. MEDITATION.

*Of the Councell and assembly which the  
Iews held against our Sauour, whome  
Iudas sold vnto them. Luk 22.3.*

*John. 11. 47.*

1. **C**ONSIDER, that vvhen  
our Sauour did vvatch  
and



and pray for the conuersion of the Iewes, these obstinate fellowes assembled themselves to find out the meanes how to apprehend and put him to death.

2. How Iudas burning with couetousnes, went to present himself to this wicked & damnable Councell, and sould his good master for thirty pence. O vnfortunate merchant!

3. How our good Lord, though he knew right well what Iudas had done, did not therefore shew him worse countenance, but rather did speake vnto him, and let him sit at his table, vsing towards him all the kindnes & fauour accustomed, so to win him with sweetnesses, and bring him to acknowledge his fault.

*Let vs learne,*

1. To beware of this vice of vnthankfulnes, which was cause of the Iewes ouerthrow.

2. Not to set our hearts too much on worldly goods, lest they make

vs forget those goods that be euerlasting.

3. Not to abuse the sweetenes which our Sauour shewes towards vs, who doth inuite and expect vs to perfect penance from day to day.

## LXXVI. MEDITATION.

*How the Apostles made ready the place  
where our Sauour was to celebrate  
his last supper. Matth 16. 17.  
Marke 14. 12. Luk, 22. 7. 2.*

I. **C**ONSIDER how the Apostles knowing on the one side the good custome that their maister had to obserue all that which was commaunded by the law of Moyse, and on the other side that he had no house of his owne, did therefore demaund of him, where it would please him that they should goe to prepare all that which was requisite for eating of the Paschall

chall lambe.

1. How our Lord sent them to Ierusalem, giuing them for a mark of the place where he would make his supper, that there they should find a man carrying a pitcher of water.

2. How they met this man, and followed him, and entring into the house, had leaue of the owner thereof to prepare in a great hall well appointed and furnished, all that, which was necessary for them.

*Let vs learne,*

1. To preuent as much as we may (if we be Religious) our Superiours, by doing before time that which afterwards we shall be commanded.

2. To obey promptly, and as they say with our eyes shut, at the least direction of our Superiour.

3. To prepare our heart for our Sauour, enlarging it with a liuely faith, great hope, and ample charity, and hanging it with tapestrie of most chosen vertues.

**LXXVII. MEDITATION.**

*Of the last supper that our Saviour  
made with his Apostles. Matt. 26.*

*20. Mark. 14. 17.*

*Luk. 22. 14.*

**1.** **C**ONSIDER howv  
towards the evening  
our Lord came to the house wherein  
his Apostles had prepared for him  
to celebrate the Pasche, and whilest  
supper was adressing, he continued to  
teach them, as he was wont to do.

**2.** How when it was time he  
sate downe at the table, telling them  
that he had an earnest desire to cele-  
brate this feast with them before his  
passion, and that this should be the  
last time in which he should eate be-  
fore his death.

**3.** How after these words he  
did eate the Paschall lambe accor-  
ding to the ceremonies vsed amongst  
the Iewes.

*Let*

*Let vs learne,*

1. To eate the true Paschall lambe, that is, our Saniours body with azime or vnleauened bread, that is with a pure conscience and voide of all malice or affection to sinne.

2. To eate the same with bitter lettice, which doth denote vnto vs the bitternes of Contrition, that we ought to feele for our sinnes.

3. To eate it being girt and shod, to wit, hauing all our senses & affections well shut vp, and sundred as much as is possible from worldly affaires.

LXXVIII. MEDITATION.

*How our Lord did wash his Apostles feete. Iohn 13. 3.*

1. **C**ONSIDER how our Lord rising from table: and laying aside his garments, tooke a towell, girded himself, and pouring

F 6

ring

ring water into a basen, came to wash his Apostles feetes.

2. How going to begin, and kneeling before S. Peter, this holy Apostle told him resolutely, that he would neuer suffer his Creatour and Maister to wash his feete, but then vnderstanding, that if he were not so washed, he could haue no part of eternall glory with his maister, he let our Saviour do what pleased him, where we may wel think how much the Apostles were astonished at this example.

3. How this ceremonie being ended, our Lord said vnto them: I haue giuen you an example, that as I haue done, you do also.

*Let vs learne,*

1. To arise from the table, that is to leaue and abandon all consolations and commodities, thereby to assist and help our neighbours.

2. To humble our selues at all mens feete.

3. To wash the feete of our disciples, which are our disordered senses

senses and affections, thereby to serve God more sincerely.

**LXXIX, MEDITATION.**

*Of the institution of the most holy Sacrament of the Altar. Matt. : 8.*

*26, Mark 14, 22. Luk. 22.*

*17. 1. Corinth. 11, 24.*

1. **C**ONSIDER, how our Saviour having washed his Apostles feete, sate downe againe to the table, tooke bread, and giving thanks to God his Father, did bleſſe and giue it to his Apostles, saying: Take and eate, this is my Body.

2. How he tooke afterward the Cuppe, and giving thanks bleſſed it, and gaue it to them, saying: This is my blood, do this in remembrance of me. Where we may admire the goodnes and clemency of our Lord, who not content to haue become man for our sakes, would also leaue his most precious Body and Bloud for our sustenance.

3. Consider how greatly the Apo-

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stles were amazed to vnderstand  
this new myserie; and much more  
when they felt the consolation and  
aboundance of grace, which they got  
by receauing of this holy Sacramēt.

*Let vs learne,*

1. To be thankfull, as the Apostles  
were, for so great a benefit.

2. To feele our selues, inwardly  
inflamed with a new fire of loue.

3. To dispose our selues as they  
also did, to beare all the Crosses and  
aduersities that may betide vs, that  
so we may become worthy to enioy  
daily so precious a gift. And therefor  
we must force our selues to feele the  
same spirituall affection as often as  
we frequent the holy Communion.

#### LXXX. MEDITATION.

*How our Saviour discovered the treaso  
plotted against him by Iudas. Mat. 26.*

21. Mark. 14. 18. Luke 22.

21. Iohn 13. 21.

1. **C**ONSIDER how our Sa-  
uiour sitting yet at the ta-  
ble



ble with his disciples, and thinking upon the enormitie of the treason that Iudas had plotted against him, was greatly troubled for the losse of that wretched soule, and therefore told them, that one of them should deliuer him to his enemies.

2. How S. Peter vnderstanding this heauie news, and desirous to know who this might be, made S. Iohn as a meane to learne it; who laying his head on our Sauours lappe, demanded of him, which of them was that treacherous wretch.

3. How our Lord hauing giue the token of him to his beloued disciple, tooke bread, dipt it, and gaue to Iudas, bidding him make hast, to dispatch what he had vndertaken.

*Let vs learne,*

1. How much we ought to make accompt of our soules, since our Sauour was so much troubled for the losse of this traitours soule.

2. How the puritie of mind and body doth make vs familiar with almighty

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mighty G<sup>d</sup>, and partakers of his  
secretes.

3. Not to do any thing in secret  
which we would not should be kno-  
wen both of God and men, for feare  
least the Diuell seduce vs, as he did  
Judas.

LXXXI. MEDITATION.

*How our Lord did foretell S. Peter  
that he should deny him. Mat. 26. 33.*

*Mark. 14. 29. Luk 22. 31.*

*John 13. 36.*

1. **C**ONSIDER how our  
Saviour continuing still  
to think on his Passion, and foresee-  
ing that not only Judas should be-  
tray him, but that also all the rest  
would abandone and forsake him,  
began to take his leave of them, and  
told them, that he was to depart and  
goe where none could follow him.

2. How S. Peter promised to fol-  
low him though it were to prison  
and death if need required, which  
also

also the rest of them did promise to do.

3. How our Sauour knowing right well what was to fall out, did foretell them that they all should be scandalized in him that night, & said to S. Peter, that before the Cocke crew twice, he should thrice deny him.

*Let vs learne,*

1. To think often on our end, that we may prepare our selues the better for it.

2. To be ready to suffer all that may befall vs for Gods sake.

3. Not to trust ouermuch to our owne forces, seeing that the most able do oftentimes breake their promises in matters of life and death.

LXXXIV.

## LXXXII. MEDITATION.

How our Lord went to the garden of  
Gethsemani. Matth. 26. 36.

Mark. 14. 32. Luk. 22.

39. Iohn. 18. 1.

1. **C**ONSIDER, how it is  
now the time that the  
true lambe setteth forth to go to the  
place of sacrifice, not omitting ne-  
uertheles to comfort his disciples so  
greatly afflicted for that they were  
to loose their maister that night.

2. How when they had passed the  
brooke Cedron, and drew towards  
the village of Gethsemani, our Sa-  
uiour found himself so surprised  
with grieve and sorrow, that he said  
vnto his disciples, My soule is sor-  
rowfull euen vnto death, which is  
as much as to say, that the sorrow  
which he felt was sufficient to kill  
him.

3. How

3. Howv being entred into the gardē he forthvvith kneeled dovvn with his face to the ground, thereby as it were not to feele so great affliction and heart-breach in beholding the sinnes of the world, for which he was so much tormented.

*Let vs learne,*

1. Neuer to loose courage for the desolations, griefes, or disgusts that may happen to vs in our spirituall exercises.

2. To despise all the pleasurs and contentments that we may inioy in this world, so to feele some griefe with our Sauour.

3. To haue recourse to praier in all our occurences and necessities.

Lxxxiii.

## LXXXIII. MEDITATION

Of the praier which our Sauiour made in  
the garden of mont Oliuet. Matt. 26.

39. Mark 14. 39.

Luk. 22. 41.

1. **C**ONSIDER how our  
Sauiour retiring himself  
a little from his disciples, did pray  
very effectuously to be deliuered  
from the Passion which he was to  
suffer, submitting neuertheles his  
owne will to that of his Father.

2. How comming to his disciples  
some litle time after, & finding them  
sleeping, he turned to S. Peter, re-  
prehended his weaknes in that he  
could not watch with him one houre,  
and exhorted them all to watch and  
pray, that they might not enter into  
tentation.

3. How he returned the second  
and third time to make the same  
praier, which he also brake off to visit  
his Apostles that slept.

*Let vs learne,*

1. To present our demaunds to Almighty God in such sort that we alwaies submit them to his good pleasure.

2. Not to be so tied to our priuate deuotions that we haue no care of our neighbours good.

3. To continue, yea and reiterate the same praier's vntill it please God to heare vs.

**LXXXIIII. MEDITATION.**

*Of the extreme griefe which our Sauiour did feele praying in the Garden.*

*Luke 12. 43.*

1. **C**ONSIDER how our Sauiour being returned the third time to pray, felt such extreme griefe and anguish that his Father sent him an Angell to comfort him.

2. How notwithstanding these his dolours he ceased not to pray so frequently, that he sweat bloud and wa-

ter

ser so abundantly that the earth about him was bathed therewith.

3. O christian soule, considering thy Saviour to suffer such anguishes for thee, if thou canst not sweat bloud and water for his sake, yet at least let fall a little teare of compassion.

*Let vs learne.*

1. That albeit Almighty God do not alwaies graunt thee that which thou desirest and demaundest, yet will he not leaue to comfort thee, if thou pray as thou oughtest.

2. What is it that we ought not to do and suffer willingly for satisfaction of our sinnes, through the only consideration of which our Saviour was so afflicted.

3. How, if our Saviour thinking on his death, was surprised with so great feare, we ought to think what we shall do, when we shall come to that last passage, and what then we would wish to haue done.

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## LXXXV. MEDITATION.

How Iudas did betray our Lord and delivered him to the Iewes. Matt. 26.

47. Mark 14. 41 Luk. 22.

47. Iohn 18. 3.

1. **C**ONSIDER how our Lord returning three times to his disciples & finding them yet asleep did let them alone, vvhilest he in the meane time did vvatch ouer them as a good pastour ouer his flock.

2. Howv perceauing the traitour to approach neare, he awaked them saying: Arise, let vs goe, behold, he that shall betray me is at hand. And as he vvas yet speaking, they discovered the troope of souldiers that came to apprehend him.

3. Howv Iudas did set himself forward to kisse our Lord, and vvas receaued of him vvith so incredible humanity & svveetnes, that it ought euen to breake the heart of those vvho through any occasion vvhatsoeuer

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foeuer do nourish their choler against  
those that haue done them any kind  
of vvrong.

*Let vs learne,*

1. To beare vvith the infirmities  
& imperfections of our neighbours.

2. Neuer to vse any kind of  
doublenes, or dissimulation.

3. Neuer to speake, nor do any  
euill, no not euen to those vvich  
haue done vs any harme, but to  
call and hold them for our friends.

LXXXVI. MEDITATION.

*Of the endeauour that S. Peter did to  
hinder his maisters taking. Matt. 26*

*51. Mark 14. 46. Luke 22. 49.*

*Iohn. 18. 10.*

1. **C**ONSIDER howv our  
Saviour hauing imbra-  
ced Iudas passed on to demaund of  
those vvhome he brought vvith  
him, vvho he vyas that they sought  
for? and they ansvvering, for Iesus  
of Nazareth, our Saviour replied,

*I am*

I am he, with so great courage that they all fell backward with feare.

2. How when they were risen vp, our Saviour asked them againe as before, and discovering himself vnto them said; If yow seeke me, let these my Apostles go their waies.

3. How S. Peter seeing what passed drew out his sword, and cut off his eare that came first in his way.

*Let vs learne,*

1. To offer our selues willingly to all daungers for the honour and glory of God.

2. Neuer to disburden our selues of the difficulties that befall vs thereby to burden others, but rather to beare them for them.

3. That the weapons of Ecclesiasticall and Religious men, be spirituall.

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**LXXXVII.**

LXXXVII. MEDITATION.

How our Saviour was apprehended and bound. Matth. 26. 57.  
John. 18. 12.

1. **C**ONSIDER the infinite goodnes and mercy of our Saviour who did cure euen him that came to take him, and commaunded S. Peter to put vp his sword which he had drawne to defend him.

2. How turning to those which had laid hands on him, he thewed them that in vaine they had taken the paines to come thither to apprehend him, for so much as they had seene him euery day teaching in the Temple.

3. How his disciples, when they saw that there was no more remedy to rescue their maister out of the Iewes hands, abandoned him, and fled some one way, some another, and then those executioners tied him  
fast

*P. Bruno's Meditations.* 147  
fast to lead him the more safely.

*Let vs learne.*

1. Neuer to render euill for good.
2. To endure patiently whatsoever euill doth befall vs.
3. To make prouision of Good workes, for the greatest frindes that we haue in this world will forsake vs at the houre of our death, but our works will alwaies accompanie vs.

### LXXXVIII. MEDITATION.

*How our Sauour was brought to Annas house. Iohn 18. 13.*

1. **C**ONSIDER how those cruell souldiars did make our Sauour hasten his pace, conducting him ouerthwart the field to shorten the way, drawing, striking, and haling him from side to side.

2. How being come to Annas house, as if they had gottē a great victory, they began to triumph, and to

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use

*An Abridgment of*  
 vse him worse then they had done  
 in the way, all which our Lord en-  
 dured most patiēly, without saying  
 any thing vnto them.

. . How two of his disciples did  
 follow him to be eye witnesses of  
 that which should follow, & one be-  
 ing entred by meanes of the ac-  
 quaintance he had in the house, gaue  
 entrance afterwards to S. Peter.

*Let vs learne .*

1. To submit our selues alwaies  
 to the will of God, and not desire  
 that he accommodate himself to our  
 will.

2. To imitate the patience of  
 our Sauour.

3. To vse the acquaintance and  
 friendship of others to our owne  
 good, and that of our neighbours.

## LXXXIX. MEDITATION.

How *Annas* did question with our  
Lord. Iohn 18. 19.

1. **C**ONSIDER the modest  
carriage of our Lord in  
Annas presence, hearing all that  
it pleased him to demaund touching  
his doctrine and disciples.

2. How he answered that touching  
his doctrine he might be informed  
of those that had heard him preach  
publicly in the Temple; as con-  
cerning his Apostles he would say  
nothing.

3. How one of Annas servants  
gaue him a great blow, reprehēding  
him for that he had spoken so con-  
fidently to the high Priest, which  
iniurie he patiently endured.

*Let vs learne.*

1. To beware that we do not buffet  
our Saniour, which they do who o-  
mit to do any good for feare of dis-  
pleasure, or do commit any euill to

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please

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please men.

2. That giue not care to godly inspirations.

3. That take not well the good counsels and aduises of those that gouerne them in Gods place.

### XC. MEDITATION.

*How our Saviour was sent by Anna  
vnto Caiphas. Matth. 26. 57.*

*Mark. 14. 53. Luk. 22.*

*54. Iohn. 18. 24.*

1. **C**ONSIDER howv our Saviour, as it were now halfcōdemned to death, was misused by the cruelty of those that lead him; and how he was receaued of those Elders & others assembled together in Caiphas house.

2. How being before Caiphas they brought forth against him many false witnesses, which neuertheless could not agree amongst themselves to make him guilty of death.

3. How



3. How Caiphas seeing this, demaunded of our Sauour why he defended not his innocency against those witnesses : but sweet IESVS answered not a word.

*Let vs learne ,*

1. To hold our peace , when that which is demaunded vs deserueth no answer.

2. When we perceauē that whatsoeuer we should say shal be misconstrued.

3. When it is time to suffer, and not to excuse.

## XCI. MEDITATION.

*How Caiphas adiured our Saviour to  
tell if he were the Messias. Matt. 26.*

*63. Mark. 14. 62.*

*Luk. 22. 67.*

1. **C**ONSIDER how Caiphas breaking into passion because he could find nothing to lay against our Saviour, did at last remember to adiure him in the name of God to tell him if he were the Messias.

2. How our Saviour did then confesse that he was truly the Messias, foretelling him moreover that they should heerafter see him sitting on the right hand of God, and coming in the end to iudge the world.

3. How Caiphas hearing these words rent his garments, crying with a loud voice, that he had blasphemed, and that there needed no other testimonies against him; wherevpo  
all

al that wicked troope adiudged him  
worthy of death.

*Let vs learne,*

1. Neuerto make firme resolution of any thing so long as we are troubled with passion.

2. To speake alwaies the truth, principally when it concerneth Gods honour.

3. Not to make great account of mens iudgments, which cannot make vs worse then we are.

## XCII. MEDITATION.

*Of the iniuries done to our Saviour in  
Caiphas house. Matt. 26. 67.*

*Marke 14. 65.*

*Luk. 22. 63.*

I. **C**ONSIDER how the  
souldiars and seruants of  
the Iewes, perceauing the spite that  
Caiphas had against our Saviour,  
to please him the more, began to in-  
crease, much more then before they

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had

had done, their rage vpon our Saviours body, striking and vexing him on euery side.

2. How others of them when they had blindfolded him, did buffet & strike him on the face in diuers manners, and said: Prophecy vnto vs o Christ, who is he that strooke thee.

3. How diuers of them, contrary to all ciuility, did spit in his face.

*Let vs learne,*

1. That many do now adaies also spit on our Saviours face, as those which with foule & filthie thoughts do defile their soule, made to the likenes, and image of God

2. Those that do resist the holy inspirations, that God doth send them.

3. Those which do receaue the body of our Saviour, not hauing well purged & cleansed their soules before.

## XCIII. MEDITATION.

*How S. Peter did thrice deny our Saviour.*  
 Matt. 26. 69. Mark. 14. 66.  
 Luk. 22. 55. Iohn. 18. 17.

¶ 26.

I. **C**ONSIDER how S. Peter hauing abandoned his maister, and warming himself amongst the souldiars and seruants of the Iewes, was so astonished at the bare word of a poore chambermaid, that fearing death, he denied the fountaine of life.

1. How not content to haue simply denied him once, the second time he did forswear himself, saying, that he knew him not, and the third time he denied him with cursing and swearing.

3. How our Saviour hauing sweetly looked back vpon S. Peter he forthwith called to mind his promise, acknowledged his fault, and presently departed out of that vn-

Go happie

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happie house, so to begin a course  
of wailing and penance, which he  
did after continue as long as he  
lived.

*Let vs learne,*

1. To auoid bad companie.
2. To resist tentations in the be-  
ginning, lest they draw vs from euill  
to worse.
3. To imitate the penance of  
this holy Apostle,

#### **X C I V, MEDITATION.**

*Of the sorrow that our B. Lady felt the  
night that our Saviour  
was taken.*

2. **C**ONSIDER how our B.  
Lady when she had recea-  
ued the heauie news, that her deare  
beloued sonne was taken prisoner,  
felt therefore extreme great sorrow  
and grieve, feeling then in her heart  
the sword of sorrow which old Si-  
meon had foretold her on the day  
of her Purification.

2. **How**

2. How albeit in this, as in what  
els soeuer, she did conforme her will  
to the eternall Father, yet she did  
pray him very effectuously, that it  
would please him to make her feeble  
the paines that the accursed Iewes  
were to make her sonne endure.

3. How departing from her house,  
she went to find out her sonne, that  
so she might at the last accompanie  
him to his death, as indeed she did.

*Let vs learne,*

1. Not to loose courage when we  
fall into any disgrace or tentation,  
seeing that Gods chiefeft fauorites  
haue past that way.

2. To pray for those that be  
tempted and afflicted.

3. To labour as much as lieth in  
vs to assist and comfort them.

## XCV. MEDITATION.

*How the Iews iudged our Saviour guilty  
 of death. Matt: 26.66. 17.1.  
 Mark. 14. 64.*

1. **C**ONSIDER, how the souldiars hauing spent the night in mocking and gibing at our Saviour, making him indure diuers paines, the next morning very early the chiefe Priests of Ierusalem sate in Councell to determine what they should do with him.

2. How when they had made him to appeare before them, they demaunded of him, if he were the Sonne of God: to which he answered; If i say I am, yow will not belieue me, but hereafter you shall see the sonne of man sitting at the right hand of the Father

3. How at this answere they al exclai-  
 med



med, saying, that he had blasphemed,  
and did therefore iudge him worthy  
of death; which Iudas vnderstan-  
ding brought back the money they  
had giuen him for betraying of his  
maister, and confessing his offence  
he went and hanged himself.

*Let vs learne,*

1. How the wicked are alwayes  
diligent to do ill, and the good to  
do good.

2. How it little availeth to  
preach to obstinate persons.

How sinnes do not seeme so  
great when they are committed, but  
when we see the euill that ensueth of  
them, they oftentimes driue vs euen  
to despaire.

**XCVI.**

## XCVI. MEDITATION.

How our Saviour was accused before  
 Pilate. Matth. 27. 11. Mark. 15. 1.  
 Luk. 23. 1. Iohn. 18. 28.

1. **C**ONSIDER, how our  
 Saviour was brought to  
 Pilates pallace, and presented to that  
 heathen President, who was con-  
 strained to go forth of his hall to  
 heare the Iewes, which made more  
 scruple to enter into his pallace,  
 then to accuse the innocent I E S U S  
 wrongfully.

2. How Pilate asked of the Iewes  
 what informations they had against  
 that man: who answered him at  
 the first instant, that if he had not  
 byn a malefactor, they would not  
 have giuen him ouer to the secular  
 power.

3. How they afterward did accuse  
 him of three crimes, to wit, that he  
 seduced the people, that he forbade  
 to

to pay tribute to Cesar, & thought  
to make himself a King.

*Let vs learne,*

1. To submit our selues to euery  
one for the loue of God.

2. To beare patiently the euill  
donne vnto vs, euen by those to  
whome we haue donne good.

3. Neuer to reprehend, nor accuse  
any other wrongfully.

## XCVII. MEDITATION.

*How our Saviour was examined by Pi-  
late. Matt. 27. 11. Mark 15. 2.*

*Luk. 23. 3. Iohn 18. 33.*

1. **C**ONSIDER how good  
I E S V S submitteth him-  
self to a Iudge, to whome he was no  
way subiect, answering from point  
to point, to all that which he de-  
maunded of him.

2. How Pilate hauing performed  
his duty in examining of our Savi-  
our,

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our, and finding nothing in him  
whereby he might iudge him wor-  
thie of death, came out of his Pallace  
to tell the Iewes therof.

3. How those wretched Caitifes  
fearing lest the President should  
iudge according to truth and iustice,  
did anew begin to accuse our Sau-  
our more earnestly and eagerly then  
they had done before, laying that  
he was a seducer of the people: vnto  
all which sweet I E S V S neuer an-  
swered one word, in so much that  
Pilate did greatly maruell at his pa-  
tience.

*Let vs learne,*

1. To iustifie and cleere our sel-  
ues before those who are not well in-  
formed of our innocencie.

2. Rather to hold our peace be-  
fore false and malicious accusers then  
to dispute and contend with them.

3. To imitate the patience of our  
Saviour

**XC VIII. MEDITATION.**

*How Pilate sent our Saviour to King  
Herod. Luk. 23. 6.*

1. **C**ONSIDER how Pilate, when he vnderstood that our Saviour was of the countrie of Galilee, sent him to Herode who was King of those parts; and how those that led him, did in the way torment and vex him more then euer, seeing that his condemnation was so delaied.

2. How Herode was very glad to see our Saviour, because he had hope either to see him worke some miracle, or to learne some new thing of him; and therefore did demaund of him many curious questions touching diuers things.

3. How our Lord would neither answere one word to him, nor to the Jews, who did againe accuse him  
before

*Let vs learne,*

1. That it suffiseth not to haue a desire to see our Sauour, if we do not take profit by his holy doctrine.
2. That we must not further nor sooth the curiosity of wordlings, by telling or teaching them such things as can no waies profit them.
3. That we ought not to shew nor communicate vnto others the fauours that God hath bestowed vpon vs, but to those to whome we know it may do good.

## XCIX. MEDITATION.

*How our Lord by Herod & his Court  
was held for a foole. Luk. 23. 11.*

1. **C**ONSIDER how Herod both astonished & offended that he could not get as much as one word from our Sauours mouth to that which he demaunded,

ded, did mocke him, calling him  
foole, senseles, and voide of wit,  
whome also in this vnciuill kind of  
dealing his whole Court followed.

2. How to scoffe the more at our  
Saviour they clad him with a white  
robe, and sent him backe to Pilates  
Pallace.

3. How the officers and sould-  
diars led him back with great inso-  
lencie through the streets most in-  
habited, shewing him vnto all those  
whome they met, that they might  
mocke him as a foole.

*Let vs learne,*

1. To reioyce when the world  
doth scoffe at vs.

2. Not to be ashamed to weare  
poore and torne garments, so to  
conforme our selues to our Saviour.

3. Neuer to mocke or scoffe  
at any one whosoever.

**C.**

**C. MEDITATION.**

*How the Iewes preferred Barabbas before our Saviour. Matth 27.15. Mark .15.6. Luk.23.17.*

1. **C**ONSIDER, how Pilate proceeding according to iustice and equitie, and finding no crime worthie of death in our Saviour, sought to deliuer him, saying, that nether Herod had found him guiltie, nor condemned him to death.

2. How he offered to shew him fauour, by releasing him according to the custome which he had to deliuer euery yeare vnto the Iewes one prisoner at their request about the feast of Easter.

3. How these obstinate people did choose rather one Barabbas a notable theefe, and who had slaine many men, then our Saviour who had raised from death to life foure dead



*Let vs learne,*

1. To defend alwaies truth and innocencie.

2. Neuer to yield to our sensuality, nor to the imperfections of others against equity and iustice.

3. Nor to esteeme what opinion men haue of vs, albeit they take vs to be worse then those, whome they think to be most wicked men.

**CI. MEDITATION.**

*How our Lord was scourged. Mat. 27.*

*26 Mark 15. 15. Luk. 23. 16. 22.*

*Iohn 19. 1.*

1. **C**ONSIDER how Pilate appointed that our Saviour should be whipped, although he knew him to be innocent, and wrongfully accused; all which our Saviour willingly accepted of, making more account of our good then

2. How the cruell Iewes without any respect of our Lords person, tooke off his garments, and bound him like a slaue vnto a pillar, all which he suffered patiently so to loose and breake the bands of our sinnes.

3. Consider awhile the extreme paines that the most tender and delicate flesh of our Saviour did suffer being altogether torne and rent with so many lathes and scourges, therby to make satisfaction for our disordinate pleasures.

*Let vs learne,*

1. To make no account of humane respects, if we will not commit many grosse errours.

2. Nor to lament nor grudge when God doth punish vs for our sinnes, seeing that when our Saviour was scourged he did not repine.

3. How we ought to deale with our rebellious flesh.

CII. MEDITATION.

*How our Saviour was crowned with  
thornes. Matt. 27. 29. Mark. 15.  
17. Iohn 19. 2. 5.*

1. **C**ONSIDER the robes  
which these fellowes be-  
stowed vpon the King of Heauen, to  
wit, an old mantle of purple to  
breed laughter, a crowne of thor-  
nes for his Diademe, and a reed for  
his Royall Septer, and how our Sa-  
uiour receaued all this at their hands  
that did mock him, without any con-  
tradiction.

2. Cast your eyes vpon that ve-  
nerable and Holy face of our Lord,  
and you shall see it all couered with  
foule and filthy spittle, and disgui-  
sed with buffets that these wicked  
men did giue him.

3. Consider with what patience  
our Saviour did support and endure  
such dishonours, and esteeming  
much to be mocked, that so he might

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about

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abate our pride, and pull downe  
our ambitious desires.

*Let vs learne,*

1. To be obedient, euen in those  
things that be contrary to our lyking  
and to the opinion of the world.

2. To support iniuries though  
they be done by vile and base per-  
sons.

3. Not to labour to be greatly  
prized, since our Lord was so moc-  
ked and contemned.

### CIII. MEDITATION.

*How our Sauour was in diuers man-  
ners mocked in Pilates Pallace.*

*Matth. 27. 27. Mark 15. 16.*

*Iohn 19. 2.*

1. **C**ONSIDER how these  
cruell souldiars not con-  
tent to haue tormented our Sauour  
in such sort that they had already  
couered his whole body with wounds  
from

from the sole of his foote euen to the top of his head, did begin to afflict his soule, by all such meanes as they could deuise.

1. How putting a reed into his hand they would thereby signifie (and it may be they said so much vnto him) that he had no more wit, then that reed had iuyce or pith.

3. How kneeling before him vpon one knee on the ground, they saluted him King of the Iewes, and spit in his face, striking him on the Crowne of thornes with the reede, and buffeting him.

*Let vs learne,*

1. To shun all hypocrisy, and to worship our Lord sincerely with soule and body.

2. Not to leane too much to humane helps and meanes which be more fraile then reedes.

3. Not to esteeme much what the world saith of vs, provided that our conscience be cleere from all euill, & do not reprehend vs.

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CIIII

**CIIII. MEDITATION.**

*How Pilate shewed our Saviour to the People. Iohn 19. 5. 14.*

**I.** **C**ONSIDER how Pilate albeit he was a Paynim, yet desirous to deliuer the innocent, deuised to shew our Saviour vnto those fierce and furious people, in that so piteous plight into which they by their cruelty had put him.

2. How therefore he brought him forth crowned with thornes, & couered only with a poore robe of purple, which he lifted vp a litle to shew vnto the Iewes his body all disfigured and bloudie, and said to them: Behold the man.

3. How those obstinate people moued neither with pitie nor compassion beganto crie with a furious voice, Crucifie him.

*Let vs learne.*

1. To

1. To defend evermore truth & innocency in whomsoever it be.

2. That the filthines of sinne is most grievous, seeing that our Saviour hath byn so greatly tormented to satisfy for the same.

3. To beware of all kind of choler and rancour which doth blind those that take not heed of it.

### Cv. MEDITATION.

*How the Iewes made new instance with Pilate that he would condemne our Saviour, Luk. 23. 21. Iohn 19. 6. 12.*

1. **C**ONSIDER how Pilate persisting in his desire to deliuer our Lord, did his best to giue him ouer into the hands of the Iewes, that they might iudge him according to their Law; but they answered that according to their Law, he ought to dy, (speaking in this, truer then they thought.

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2. How

2. How Pilate did againe demand of our Saviour, whence he was? To which question receaving no answer, when he vaunted himselfe of the power which he had, our Lord then said vnto him with most great wisdom, That his power was giuen him from aboue, which was cause that Pilate desired much more to release him.

3. How the Iewes perceaving Pilates good will and inclination towards our Saviour, cried out aloud and boldly, that if he deliuered him, he could not be Cefars friend.

*Let vs learne,*

1. To perseuere in that good which we haue once knowne and embraced.

2. To acknowledge that all authority cometh from aboue.

3. Not to feare those which haue power only ouer the body, but not ouer the soule.



## CVI. MEDITATION.

*How Pilate condemned our Saviour.*

Matth. 27. 26. Mark 15. 15. Luke  
23. 23. Iohn 19.

1. **C**ONSIDER how Pilate  
seeing himselfe prest more  
and more by the Jewes, did enter  
again into his Pallace, where sit-  
ting to end our Saviours proceſſe, he  
receaued a meſſage from his wife  
who prayed him not to meddle in  
the affaires of innocent Ieſus.

2. How Pilate neuertheles per-  
ceauing the ſeditiō to increaſe more  
and more, and that the mutinous  
Jewes did redouble their outcries,  
he cōming out of his Hall did waſh  
his hands in preſence of al the people,  
and proteſt, that he would not be  
their compartner in ſo vniuſt an act.

3. How vpon this all the people  
hauing receaued the whole fault v-  
pon themſelues and their poſterity,

H 4

Pilate

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Pilate pronounced the sentence of  
death against our Saviour, giving  
him vp into the executioners hands,  
and deliuering Barabbas.

*Let vs learne.*

1. How innocency can neuer be  
oppressed, though the innocent do  
often suffer wrongfully.
2. How little it auaieth to haue  
the body cleane, when the soule is  
defiled, and loden with sinne.
3. That we must suffer often-  
times therby to haue compassion of  
our Saviour.

## CVII. MEDITATION.

*How our Saviour did beare his Crosse.*

*Mat. 27. 31. Mark. 15. 20. Luke 23.*

*26. Iohn 19. 17.*

1. **C**ONSIDER the griefe  
that our B. Lady felt  
when she heard that the sentence of  
death was giuen against her deare  
beloued

loued Sonne; and saw the guard on horsback to lead him to the place of execution.

2. How the pittilesse executioners did take off our Sauours purple robe, and commaunded him to put on his owne garments, and by this meanes renewed his wounds, which guined out bloud on euery side.

3. How they did loade his feeble shoulders with that huge burden of the Crosse, and hastned him to go on the way, albeit he was otherwise scarce able to stand; but, alas, it was for the satisfaction of our sinnes that our Sauour was so ouercharged.

*Let vs learne,*

1. To beare our Crosse after him by labouring willingly in his holy seruice.

2. By mortifying our body, and sensuall appetites.

3. By ouercomming all tentations and lets which the Diuell and the world do put in our way.

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C VIII

## CVIII. MEDITATION.

*How our Saviour did speake to the Women that followed him. Luk.*

23.27.

1. **C**ONSIDER with what deuotiō those good womē which had followed our Saviour in his life, did also accompany him in his death, making great lamentation according to their nature.

2. How our Saviour, when that he heard them bewaile him so pitifully, did turne back to them, exhorting them rather to weepe vpon themselves, and vpon their children who should be cruelly punished for the paines which they made him now indure.

3. How those enraged Iewes would not suffer him to speake on the way, but did pull him forward, hauing giuen him for companions two sheeues that were also lead to be executed.

ecuted.

*Let vs learne,*

1. To haue compassion of the paines which our Sauour hath endured for vs.

2. To bewaile our finnes which were cause of his death.

3. To pray for the evils that be to ensue, to the end that God either turne them away, or giue vs patience to support them.

### CIX. MEDITATION.

*How Simon of Cyrene did help to beare our Saviours Crosse. Match. 27.*

32. Mark. 15. 21. Luk,

23. 26.

1. **C**ONSIDER, how our Sauour altogether wearied with the paines and torments which he had endured the night before, and overcharged with the great weight of his Crosse, went soft and  
 H6 faire

faire, marking all the way with the bloud which flowed from his precious wounds.

2. How the Iewes perceauing his weakeues, and seeing him fall oftentimes vnder the burden, yea and fearing lest he would dye ere he came to the place of execution, were of opinion to make one Simon of Cyrene, whome they met returning from the fields, to beare his Crosse.

3. How they sold our Sauour this little comfort very deerely, ypbraiding him that he who had vaunted himself to be the sonne of God, was not able now to go, and constraining him also to go more speedily then he could.

*Let vs learne,*

1. To beare our owne Crosse and not that of others.

2. To beare it willingly, and not perforce.

3. To carrie it after our Sauour folowing his pace, & not for praise of men.

CX.

CX . MEDITATION.

*How they gaue our Sauiour wine mingled with gall to drinke.*

*Matth. 27. 34.*

1. **C**ONSIDER how our Sauiour being arriued to mount Caluary so weary and tyred that his heart did faile, those cruell Iewes did present him to drink wine mingled with gall, that by so doing they might leaue no part of his, vntormented.

2. How our Lord being ready to suffer all paines for the loue of vs, did take the cuppe, and when he had tasted thereof, he would not drinke.

3. How great the sorrow of our Blessed Lady was, when she saw that mouth which she had nourished with her precious milke, filled with that stinking licour.

*Let vs learne,*

H7

1. To

1. To present vnto Almighty God our actions pure without any mixture of sinister intention.

2. To contemne earthly consolations, seeing that they be alwaies mingled with gall.

3. Neuer to complaine of the meat and drink that is set before vs.

### CXI. MEDITATION.

*How our Saviour was nailed to the Crosse.* Matth. 27.31. Mark. 15.21.

24. Luk 23.33. Iohn

19.18.

1. **C**ONSIDER how those cruel torturers did take our Saviour by the neck to draw off his clothes, and rent a way with his garments part of his flesh and skin, that stucke fast to them.

2. How our Blessed Lady seeing him stark naked, and exposed as well to the cold, as to the derision of that vnciuill multitude, did



did with invincible courage and motherly affection, make hast to couer some part of him with her veyle, and afterwards imbraced him most tenderly.

3. How the Iewes did presently hale him from her, to lay him vpon the hard bed of the Crosse wherto they fastned his hands and feet with huge nailes.

*Let vs learne,*

1. To vncloath our selues of our worldly affections and customes, the better to follow our Sauour who is all naked.

2. To haue compassion of the poore, whome oftentimes we see stark naked.

3. To esteeme greatly those holy vowes, which be the nailes that fasten religious folkes to the Crosse of religion, so to liue and dye with our Sauour.

## CXII. MEDITATION.

*How our Saviour was crucified between two thieves .Matt. 27 .38 .*

*Mark 15 .27 .Luk. 23 .32 .*

*Iohn 19 .18 .*

1. **C**ONSIDER how those barbarous executioners hauing hammered at their pleasure on our Lords feete , did hoise vp the Crosse, and after let it fall at one push into the hole where it should stand , which was cause that all his wounds were opened a new.

2. How not to omit any thing that might increase our Saviours paine and torment, they hanged two infamous theeues with him, one on ech side .

3. Weigh well heere, ô Christiã soule , that thou oughtest to abãdon the earth , to ioyne thy self to our Saviour hanging for thee in the aire .

*Let*

*Let vs learne .*

1. To crucify our spirit betwixt two theeues, the flesh, & the world.
2. To support patiently all that which may befall vs against our reputation.
3. To conuerse amongst sinners, when it is necessary for their saluation, in such sort, that thou do not communicate with their iniquities.

**CXIII. MEDITATION.**

*Of the title that Pilate did put vpon our  
Saviours Crosse . Matth. 27. 37.  
Mark. 15. 26. Luk. 23. 38.  
Iohn 19. 19.*

" **C**ONSIDER how that which the Iewes and Pilate did for our Saviours confusion, and greatest ignominy, turned notwithstanding to his great honour & their

2. . . How the high Priests and the rest perceauing this, desired Pilate to write only, that our Saniour called himselfe King of the Iewes, which he would not accord vnto, no nor chaung what he had once written.

3. . . How we ought to waigh the words of this Title, I E S V S being come to saue vs as his name importeth; being innocent as is signified by this word Nazareth; and briefly being King he should not haue byn so traytoursly put to death by his owne subiects.

*Let vs learne,*

1. Not to care for the cōmō reports thatmē make of vs at their pleasure, nor for the libels that they write.

2. To answere couragiously & boldly to temptations of incōstancy in saying, That which is written, is written.

3. To cast all worldly honour and reputation behind our backs, and to set labours and paines before

our

our eyes, as our Saviour did.

# CXIV. MEDITATION.

How our Saviours garments were de-  
uided amongst the souldiars. Matt.

27. 35. Mar. 13. 24 Luk.

23. 24. John 19. 23.

I. **C**ONSIDER how our  
Saviour being on the  
Crosse laden with wounds, and as it  
were beaten downe with bodily  
paines, but more with sorrow pro-  
ceeding of this, that he saw so many  
persons whom his passion should  
benefit nothing at all, the souldiars  
notwithstanding dreamed of nought  
els, but how to increase his tor-  
rowes.

2. How therefore they tooke  
his apparell for spite, and scorning  
at the basenes of the stufte of which  
they were made, deuided the in-  
to foure parts for euery souldiar his,  
uttering in the meane time iniuries  
against

*An Abridgment of*  
against him at their pleasure.

3. How touching his coate or inward garment, seeing that it was whole and made without seame, they did not teare it, but cast lottes to see who should haue it. And all this was done in the presence of our Saujour and his sweet mother, who receaued exceeding great displeasure therat.

*Let vs learne,*

1. How religious persons by the vow of obedience do remaine fastned to the Crosse of abnegation of themselves.

2. How by the vow of Pouer-ty they depriue themselves of all temporall goods.

3. How by the vow of Chastity they preserve Iustice and Purity, which is the true government of our soule.

C X V.

C X V . M E D I T A T I O N .

Of the iniuries that were done to our  
Saviour hanging on the Crosse ,

Matt. 27. 39. Mark. 15. 49.

Luk. 15. 35 .

1. **C**ONSIDER howv those  
blind Iewes when they  
could hurt our Saviour no more  
with their deedes , did yet lauish  
their tongues against him , and  
walking neere the Crosse did re-  
proach him for the good that he  
had done them, and for that which  
he had taught them for their in-  
struction .

2. How some did say vnto him ,  
Loe where thou art now , thou  
who didst vaunt to destroy the  
Temple of God , and to build it  
again in three daies ; Saue thy self  
now if thou canst : Descend from  
the Crosse and we will beleue thee ,

3. How the Princes of the Priests ,  
the

*An Abridgement of*  
the Scribes, and Ancients of the  
people said one to another: He hath  
saued others, and now he cannot  
saue himself. If he be king of Israell  
let him come downe from the  
Crosse.

*Let vs learne,*

1. To perseuere untill death in  
the vertuous way and life that we  
haue once vndertaken.

2. Neuer to descend againe to  
our imperfections, but to mount  
vp still, and go forward in vertue.

3. Not to speake when we are  
wronged.

## - CXVI. MEDITATION.

*Of the first word that our Lord did  
speak vpon the Crosse.*

*Luk. 23. 34.*

1. **C**ONSIDER how a-  
mongst other iniuries  
which the Scribes did vnto our  
Saviour,



Saniour, they did vpbraid him that he trusted much in his Father, who yet had not deliuered him from euill: and in doing this they blasphemed against the goodnes and power of Almighty God.

2. How our Sauour vnderstanding this their language, had presently recourse to his heavenly Father, praying him not to haue regard to their words, but to forgiue the as men that knew not what they said.

3. Weigh well the words that our Sauour spake, who made more account of his Fathers honour then of those euils which himselfe indured, and excused the fault of the Iewes his enemies.

*Let vs learne,*

1. To pardon, and pray for such as do vs harme.

2. Rather to excuse and diminish their faults, then to increate & make them greater.

3. Rather to be grieued for the offences committed against God, then

*An Abridgment of*  
 then for the euil done to our sel-  
 ues.

## CXVII. MEDITATION.

*Of the second word that our Sauiour,  
 spake vpon the Crosse.*

*Luk. 23. 39.*

1. **C**ONSIDER how the  
 Iewes, Paynims, Souldi-  
 ers, and others that assisted at this  
 cruell spectacle, and vexed our Sa-  
 uiour with their ill speeches, did by  
 their example moue the theeſe that  
 hanged at his left hand to do the like.

2. How his companion defen-  
 ding our Lord, and taking his part,  
 warned that blasphemers to looke  
 to himself, and to haue compassion  
 of that innocent, to whome he com-  
 mended him self, saying: Lord, re-  
 member me when thou shalt come  
 into thy kingdome.

3. How our Sauiour answered  
 him, This day thou shalt be with  
 me

me in paradise. O sweet worde!  
O happie theefe, who hast stolne  
eternall glory at the last hand.

*Let vs learne,*

1. That we must neuer follow  
those that do yll, albeit they be  
many, and seeme to be men of great  
authority.

2. That we ought to excuse our  
neighbours, and defend them against  
backbiters.

3. To hope in Gods mercy and  
bountie euen till death.

### CXVIII. MEDITATION.

*Of the third word that Christ did speak  
on the Crosse. Iohn. 19. 26.*

1. **C**ONSIDER how our  
B. Lady hauing followed  
her welbeloued sonne our Sauour  
from Pilates house vnto Mount  
Caluary, and seene all the torments  
that those barbarous people had  
made

*An Abridgement of*  
made him suffer, did notwithstanding abide still by the Crosse, and participate of all the evils that our Lord endured.

2. How sweet I E s v s beholding her, and on the other side casting his eyes vpon S. Iohn, who was also present there, said to his Mother, Woman, behold thy Sonne: & to S. Iohn, Behold thy Mother.

3. Think what sorrow did surprize the heart of the glorious Virgin, considering with herself, that this was the last farewell that her Sonne was to giue her, leauing her the disciple instead of the maister, the seruant instead of his Lord, and Zebedeus sonne, instead of the sonne of God.

*Let vs learne,*

1. To perseuer even vntill death neere the Crosse of our Sauour.

2. To haue compassion vpon the afflicted.

3. To hold our B. Lady for our deere Mother, and to haue reco

**CXIX. MEDITATION.**

*Of the fourth word that our Saviour  
spake on the Crosse.  
Iohn.19.28*

1. **C**ONSIDER how our  
Saviour having indured  
an infinite number of torments, all  
the night before, & that day, with-  
out any consolation or ease from  
any one, felt such strange alteratiō,  
that he was forced to crie and say,  
I thirst.

2. How albeigh- had iust cause to  
be maruelously altered in body, yet  
was his hart much more, for the de-  
fire that he had of the saluation of  
soules, for which he would wil-  
lingly haue endured a hundred  
thousand times as much.

3. How those obstinate Iewes  
instead to giue him water, or some  
good wine (as reason and custome  
Ia required

*An Abridgement of*  
made him suffer, did notwithstanding abide still by the Crosse, and participate of all the evils that our Lord endured.

2. How sweet I E s v s beholding her, and on the other side casting his eyes vpon S. Iohn, who was also present there, said to his Mother, Woman, behold thy Sonne; & to S. Iohn, Behold thy Mother.

3. Think what sorrow did surprize the heart of the glorious Virgin, considering with herself, that this was the last farewell that her Sonne was to giue her, leauing her the disciple instead of the maister, the seruant instead of his Lord, and Zebedeus sonne, instead of the sonne of God.

*Let vs learne,*

1. To perseuer euen vntill death neere the Crosse of our Sauour.

2. To haue compassion vpon the afflicted.

3. To hold our B. Lady for our deere Mother, and to haue recourse

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to her in all our necessities.

**CXIX. MEDITATION.**

*Of the fourth word that our Saviour  
spake on the Crosse,  
Iohn. 19. 28*

1. **C**ONSIDER how our  
Saviour having endured  
an infinite number of torments, all  
the night before, & that day, with-  
out any consolation or ease from  
any one, felt such strange alteratiō,  
that he was forced to crie and say,  
I thirst.

2. How albeith had iust cause to  
be maruelously altered in body, yet  
was his hart much more, for the de-  
fire that he had of the saluation of  
soules, for which he would wil-  
lingly haue endured a hundred  
thousand times as much.

3. How those obstinate Iewes  
instead to giue him water, or some  
good wine (as reason and custome  
I required

*An Abridgment of*  
required ) did offer him vineger .

*Let vs learne ,*

1. To daunte our body with hunger , thirst , and other mortifications .

2. To imitate the desire that our Sauour had of the saluation of soules .

3. Not to bestow the worst things that we haue vpon the poore , which do represent vnto vs the person of our Sauour .

### CXX. MEDITATION.

*Of the fift word our Sauour spake on the Crosse . Matth . 27 . 46 .*

*Marke 15 . 34 .*

I. **C**ONSIDER how the Sunne not able to support any longer the iniuries that were done to his God and Creatour , was about midday eclipsed in a strange manner , so that the whole earth was couered with darknes for the space



of three houres.

2. How our Sauour, about three houres after midday, to shew how much he suffered, cried out with a loud voice, and said, my God, my God, why hast thou forsaken me?

3. How his sweet Mother vnderstanding that he remained as abandoned of his eternall Father, of whome only he could then receaue any comfort, did thereby feelee new sorrow and grieve.

*Let vs learne,*

1. To turne away from our eyes the iniuries done to our God.

2. To approach vnto him in all our necessities, and so much the more boldly, and feruently, by how much they are, or seeme to be greater.

3. To pray often for a happy houre of our death, seeing that our Sauour himselfe hath laboured so much in the same.

## CXXI. MEDITATION.

*Of the sixth word that our Saviour  
spake on the Crosse Ioan. 19. 30.*

1. **C**ONSIDER how our Lord, although he was extremely afflicted, neuertheless saying this word, It is consummate, or all is accomplished, he felt exceeding consolation, because he punctually followed the will of God the Father and performed the worke of our Redemption.

2. How he felt a vehement grieve setting before his eyes, as in a book, all that he had suffered from the house of his birth vntill then, to present them vnto his Father, seeing the houre of his death to draw so neere.

3. How the dolefull Mother hearing these words of her sweet child lifted vp her eyes to him, and said, It is then your paines, my dearest Loue, it is your paines and

torments that shall haue an end;  
but myne ( alas ) begin more now  
then euer.

*Let vs learne,*

1. To be glad when we do suffer  
any thing for Gods sake.
2. To offer our trauels and  
paines to God .
3. To thinke oftentimes vpon  
the houre of our death, so to be the  
better provided for it.

## CXX II. MEDITATION.

*Of our Saniours death, and the last word  
he spake on the Crosse. Luke  
28. 46. Iohn. 19 30.*

1. **C**ONSIDER how our Lord  
to shew that he died wil-  
lingly, and had yet some force to re-  
sist, did exalt his voice as trium-  
phing ouer death, and commended  
his soule to God.

2. How afterwards bending  
I 4 downe

*An Abridgement of*  
 downe his head to take leaue of his  
 Mother, he gaue vp the ghost most  
 sweetely to God his Father, who had  
 sent a multitude of Angels to assist  
 his Sonne at his death.

3. Consider, o my soule, how  
 great this last paine was, which the  
 Sonne of God felt, when his soule  
 departed out of his body.

*Let vs learne,*

1. To haue euermore before  
 our eyes this venerable head han-  
 ging towards the ground, to teach vs  
 how grievous the burden was of our  
 finnes, which he did lay on his  
 owne backe.

2. To giue vs example of his  
 wonderfull Humility, Obedience,  
 and Pouerty.

3. To offer vs the kisse of peace.

CXXIII. MEDITATION.

*Of that which passed after our Saviours death.* Math 27. 51. Mark. 15. 18.

Luk. 23. 47.

1. **C**ONSIDER how after that our Saviour had given up the ghost to God, the insensible creatures were so grieved, that they all seemed desirous to end and perish; the earth trembled, the rocks were rent, and the graues were opened.

2. How the Centurion who remained to see our Saviour dye, was moued to confesse that indeed he was the sonne of God.

3. How others also that were present at this sight said the same, and knocking their breasts in signe of penance returned to Ierusalem.

*Let vs learne,*

1. To be sory at the death and  
15 passion

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passion of our Saviour, if we will  
not be thought to be more hard  
then the rocks, more insensible then  
the earth, and more dead then  
death it self.

2. To confesse the truth freelie,  
when it is requisite for Gods honout  
and glorie.

3. To tame our body by doing  
pennance and satisfaction for our  
sinnes.

#### CX XIV. MEDITATION.

*How our Saviours side was pierced  
with a speare after his death.*

*John 19. 34.*

I. **C**ONSIDER how the  
rage of the Iewes not be-  
ing yet appeased with all those tor-  
mentes which they made our Sa-  
uiour indure, they bethought them-  
selves, that it would not seeme de-  
cent to leaue those bodies hanging  
on the Crosse in the most solemne  
Sabboth

Sabboth day of the whole yeare,

2. How therfore they praied Pilate, that their legs might be broken, to the end they might dye the sooner, and their bodies be carried away: and so it was donne to the two theeues which were crucified with our Sauour.

3. How when they came to our Lord I E S V S to do the like, they found him dead; wherat one of the horsenē of the gard, as it were grieued, did strike him with a speare, which did euen pierce him to the heart, whēce presētly gushed forth bloud and water.

*Let vs learne,*

1. To marke the singular loue of our Sauour who would shed for vs euē that little bloud that remayned yet in his heart.

2. Who would satisfie with his very inward parts for the sinnes that the world had cōmitted by thought.

3. Who would witnes vnto vs the great and inuincible wound of  
16 charity,

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charity, which his heart had recea-  
ued for our sakes.

## CXXV. MEDITATION.

*How our Saviour was taken downe*  
*from the Crosse.* Math 27.57.

Mark. 16.42. Luk 23.

50. Iohn 19.38.

1. **C**ONSIDER how our  
Blessed Lady who remai-  
ned all this while by the Crosse was  
greatly afflicted in mind, because she  
had no meanes to take downe our  
Saviours body: when in the meane  
season Ioseph of Arimathia inspired  
by our Saviour, went boldly to Pi-  
late and demaunded leaue of him to  
take downe the bodie.

2. How hauing obtained his re-  
quest, he forthwith bought a most  
fine sheet, and went towards mount  
Caluary to take him off from the  
Crosse, which at length he did with  
due reuerence.

3. How



3. How the sweet Mother did  
affoord as much help as lay in her to  
take him downe, and after recea-  
ued him into her lappe, to con-  
template more neerely the wounds  
of his precious body.

*Let vs learne,*

1. To expose our selues willingly to  
all sorts of labour for the loue of  
our Saviour.

2. To prepare our soule like a  
faire cleane sheet as often as we be  
to receaue him.

3. To imbrace him straitly, and  
to keep him in our heart after that  
we haue receaued him, by medita-  
ting vpon his holy death, and Pa-  
ssion.

**Gxxvi**

## CXXVI. MEDITATION.

How our Saviour was buried. Mat. 27.  
59. Mark. 15. 46. Luk. 23. 53.  
John 19. 39.

1. **C**ONSIDER how whilst Ioseph of Arimathea and others tooke downe our Saviours body from the Crosse, Nicodemus prepared a hundred pounds of most precious ointmēt, and came iust in time to honour our Saviours buriall.

2. How the disciples were much abashed at the matter, when they saw themselves forced to demand their masters body of his Mother, who held it so straitly imbraced,

3. How she neuertheles giving it willingly into their hāds, they buried it in a faire new mōumēt hewed out of a rock that lay in the next garden, and couered the same with a great stone of marble.

Let vs learne,

1. That

1. That if we will haue our Sauour to dwell in our heart, it is requisite that he find it first all new, by a new life.

2. That he find it constant and firme through a settled will alwaies to do good.

3. That he find it free from all corruption of sensuall thoughts and desires.

**CXXVII. MEDITATION.**

*Of the guard that was put to keep our Lords sepulcher. Matth. 27, 62.*

1. **C**ONSIDER how our Blessed Lady, S. Iohn, Ioseph of Arimathia, Nicodemus and others, who were present at the buriall of our Sauour returned towards the euening ech one to his owne house very woefull, and sory for our Sauours death.

2. How the last that departed were Mary Magdalene & Mary of Ioseph

*An Abridgment of*  
 Ioseph, who did marke the place  
 very carefully where he was buried,  
 with intention to returne & anoint  
 him againe .

3. How the Iewes fearing lest our  
 Lord would rise as he had foretold,  
 demaunded souldiars of Pilate to  
 keepe the sepulcher, which they did  
 also seale with their owne signer .

*Let vs learne .*

1. Neuer to omit welldoing,  
 but to reiterate twice, thrice, yea a  
 hundred times, if need be, the  
 same seruice for Gods sake .

2. To be as diligent and carefull  
 to do good, as the Iewes were to do  
 ill .

3. To keepe well the dores of  
 our senses, for feare lest we loose  
 our Sauour after we haue receaued  
 him .

**CXXVIII. MEDITATION.**

*How our Saviour descended into  
Limbo.*

1. **C**ONSIDER how the  
soules of the Patriarches  
and other holy persons of the old  
Testament, detained in Abrahams  
bosome, expected from day to day  
the comming of their Messias, and  
this more earnestly, because they  
knew, that his time was neere at  
hand.

2. How the soule of our Saviour,  
who might well haue deliuered  
them without departing from the  
world, did daime notwithstanding  
through his infinite goodnes, to de-  
scēd into those obscure dungeōs to  
visit & comfort them, not as his ser-  
uants, but as his well beloued chil-  
dren.

3. How excessiue and great the  
ioy was that those Blessed soules re-  
ceaued.

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ceaued beholding their Redeemer,  
and what dread did appall the in-  
fernall spirits when they perceaued  
themselves vanquished by him,  
whome they caused so ignomini-  
ously to be put to death.

*Let vs learne.*

1. Neuer to lose courage for any  
temptation that may befall vs.
2. To descend and humble our  
selves if we desire to be exalted.
3. To visit willingly the sicke,  
imprisoned, & other needy folkes.

### CXXIX. MEDITATION.

*Of our Sauiour his glorious Resur-  
rection. Matth. 16. 1. Luk. 1.*

*28. 1. Mark. 24. 1.*

*John. 29. 1.*

1. **C**ONSIDER how the  
Glorious soule of our  
Sauiour hauing visited the Fathers  
that were in Limbo; returned a-  
gain.

**F. Bruno's Meditations.** are  
again on the Sunday morning very  
early to reunite and ioyn her selfe  
to the body, so to comfort the  
Apostles and Disciples.

1. How at the same time the three  
Maries were on their way to anoint  
and imbalme their maisters body  
again; and going together they  
asked one of another, who should  
open the monument vnto them.

3. How comming to the sepul-  
cher, they found the stone remo-  
ued, and an Angell who told them  
that Iesus was risen.

*Let vs learne,*

1. To comfort the afflicted by  
the example of our Sauour, who  
did hasten the time of his Resurre-  
ction as much as he might, so to  
giue heart and courage to his Di-  
sciples.

2. To exercise the workes of  
mercy, as these three Maries did.

3. To forsake all our imper-  
fections, that we may arise with our  
Sauour.

Cxxx.

**CXXX. MEDITATION.**

*How our Saujour appeared to his  
B. Mother.*

**I.** **C** O N S I D E R how after the friday at night that our Saujour was buried, his holy Mother was altogether discōforted, hauing alwaies in her heart & before her eyes, the paines & torments that her deare Sonne had indured in her sight.

**2.** How our Saujour to accomplish the dutie of a Good child, taking his body againe as soone as he could, went first to his Mothers house, to make her first partaker of the ioy of his Resurrection.

**3.** What most kind entertainment the Sonne made to his Mother, and the Mother vnto her Sonne, seeing him so gloriously risen from death.

*Let vs learne,*

**1. Yf**



1. Yf we desire to be partakers of this ioy, to endeauour to follow the qualities of glorified bodies and first to shine by good example before our neighbours.

2. To be prompt and nimble in Gods seruice.

3. To follow the puritie of Angels which we get by mortification, of our senses and passions.

### CXXXI. MEDITATION.

*How our Saviour appeared to S. Mary Magdalene. Iohn 20. 1. 11.*

1. **C**ONSIDER how Mary Magdalene although she came to the sepulcher with the other women, yet she would not go back with them so soone, but remaying there wept, and went now & then to see, if she could find her maisters body.

2. How she hauing spoken to the two Angels, that were within  
the

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 the Sepulcher, turning back, saw  
 our Sauour, and taking him  
 to be the gardiner of that place (for  
 she knew him not) she prayed him to  
 tell her, if he had taken away her  
 maisters body, and where he had  
 put it.

3. How knowing him by his  
 voice, she ranne forthwith to pro-  
 strate her self at his feete, and to a-  
 dore him, and imbrace him, which  
 our Sauour would not permit her  
 to do.

*Let vs learne,*

1. To perseuer if we desire to  
 haue any good.

2. To weepe willingly, since  
 by teares we may easily obtaine of  
 God that which we desire.

3. Not to stay nor rest our selues too  
 much in consolations, when it plea-  
 seth God to afford vs them.

CXXXII. MEDITATION.

How our Saviour appeared to the two  
disciples going to Emmaus.

Mark. 16. 12 Luk.

24. 13.

I. **C**ONSIDER how these two disciples going on their way did intertaine and comfort themselves with holy discourtes, talking of those things that passed in our Saviours death, which was cause that he approached neer to the and put himself in their companie.

2. How demaunding the cause of their sorrow, he taught them out of the scriptures, how all had passed as it was long agoe foretold, and afterwards feigned that he would go further.

3. How they constrained him to enter into their lodging and suppe with them; where knowing him in the manner of breaking and blessing bread,

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bread, their eyes were opened, and  
they greatly comforted.

*Let vs learne,*

1. To intertaine our selues  
willingly in vertuous discourses, if  
we desire to haue God present  
with vs.

2. To instruct and teach the  
ignorant.

3. To exercise the works of mercy,  
and not to content our selues with  
only speaking of them: for these two  
disciples were not illuminated vntil  
they had receaued our Sauour.

### CXXXIII. MEDITATION.

*How our Sauour appeared to all the  
Disciples being together. Mark.*

16.14. Luk. 24.33. Iohn

20.19

I. **C**ONSIDER how our  
Sauour not content  
to haue shewed himself in particuler  
to his Mother, to S. Peter, to the  
three

three Maries, & to Ma. Magdalen, was desirous to make all his disciples at one partakers of the joy of his Resurrection.

2. How therefore entring into the place where they were gathered together for feare of the Iewes, he said vnto them, Peace be to yow, It is I, feare not.

3. How perceauing for all this that they were troubled and frightened, imagining that they saw a spirit, he assured them that they had no cause to be afraid.

*Let vs learne,*

1. How our Sauour for greater prooffe of his Resurrection shewed his disciples his hands, to teach vs to take paines, and to suffer.

2. Hee shewed them his wounded side, to exercise vs in his loue.

3. He shewed them his pierced feete, to teach vs pefeuernance.

**CXXXIV. MEDITATION.**

*How our Saviour did proue his Resurrection to his disciples . Luk.*

*24. 38.*

1. **C**ONSIDER how the Apostles & disciples being much astonied at the wonders that they saw, and scarce beleuing that which they did touch with their fingers, our Saviour did ask them, if they had any thing to eate, and did eate in their presence.

2. How making afterwards a long discourse of the figures and propheties of the old testament, he gaue them clerely to vnderstand how all had byn performed in him, and so opened their vnderstanding that they might easely see the truth of the scriptures,

3. How seeing them now confirmed, assured, and full of comfort, he gaue them againe the peace,  
and

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and power to remit sinnes.

*Let vs learne,*

1. To accommodate our selues to our neighbours infirmities, so to induce them to goodnes.

2 To desire almighty God that he neuer withdraw his light from vs.

3. To yield him thanks for the power that he hath left to the Apostles and Priests to forgiue sinnes, as not willing to make other iudgment in heauen, then that which by them is made on earth.

**CXXXV. MEDITATION.**

*How our Sauour appeared to his disciples, S. Thomas being present.*

*Iohn 20. 26.*

1. **C** O N S I D E R how S. Thomas by reason of his departure from the other Apostles, was for the space of eight daies deprived of our Sauours sight, and

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remained

remained so obstinate in his infidelity that he would not beleue what the rest told him of our Sauours resurrection.

2. How our Sauour notwithstanding, as well for the particuler saluation of this Infidel, as also for the greater assurance of all the rest, would appeare againe the second time to all his Apostles, and in their presence giue vnto S. Thomas such prooffe as he had desired of his Resurrection.

3. How S. Thomas astonished altogether at this, cried out: my Lord, my God, not able to say any more for admiration.

*Let vs learne,*

1. How good a thing it is to be in good and godly companie, to be visited by God amongst others.

2. That we must not alwaies seeke after sweetnes and consolation in our spirituall exercises.

3. That to stirre vp our selues and nourish our faith, we must exercise



CXXXVI. MEDITATION:

*How our Sauour appeared to his Disciples that were fishing.*

*Iohn. 21. 1.*

1. **C**ONSIDER how S. Peter and his companions, though they were well assured of our Sauours Resurrection, yet not daring to go abroad publicly before they had receaued the holy Ghost, went forth a whole night to fish, but all in vaine

2. How about the breake of the day our Sauour appeared to them, but was not knowen, and commanded them to cast the nette on the right hand, which they speedily doing, tooke an hundred, fifty, and three great fishes.

3. How by this strange and vnexpected draught they came to know our Lord, drew the net to land, & found

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found dinner ready, to which our  
Saviour himsele did inuite them.

*Let vs learne,*

1. To keepe our selues alwaies in  
the grace of God, that so we may  
merit.

2. To obey promptly and spe-  
dily.

3. To labour diligently, if we  
be desirous that God inuite vs one  
day to his holy repose.

### CXXXVII. MEDITATION.

*How our Saviour appeared to his dis-  
ciples vpon the mount of Galilee.*

*Matth. 28. 16*

1. **C**ONSIDER how our  
Saviour hauing promi-  
sed, and oftentimes signified euen  
by Angels to his Apostles and other  
Christiãs, that in Galilee they should  
see him, many went thither and ex-  
pected there his comming.

2. How the day appointed, our  
Saviour

Sauicour appeared and shewed some part of his glory to the Apostles and five hundred other persons that beleued in him, to whome he largely declared the power that his Father had ginen him in heauen and in earth, and discovered vnto them diuers mysteries of the faith.

3. How for conclusion he promised neuer to withdraw his assistance and fauour from them.

*Let vs learne,*

1. To keepe our selues in the mountaine of perfection and still to aspire to the same, if we desire that our Sauicour shew himself vnto vs.

2. To feare, and respect his power.

3. Not to loose heart in time of temptation, seeing that he is alwaies present with vs.

## CXXXVIII. MEDITATION.

*Of our Saviours glorious Ascension;*

Mark. 16. 19. Luk. 24. 50.

Act. 1. 9.

1. **C**ONSIDER how our Saviour standing on mount Oliuet, after that he had taken leaue of his Mother, Apostles, disciples, and others there present, he gaue vnto them all his holy blessing, and afterward ascended glorious into heauen, accōpanied with many squadrons of Angels, and holy Fathers which he had deliuered out of Limbo.

2. How comming to heauen he was there receaued by God the Father, and all the celestially Court with great triumph and ioy, as Conquerour of death, Hell, and the world.

3. How

2. How the Disciples hauing lost the sight of their Lord and maister, did all do reuerence to his glorious mother taking her for their mistresse and guide.

*Let vs learne of our Lord,*

1. The way to mount vp to heauen, which is to humble our selues, and to withdraw all our affection from earthly things.

2. That to deserue triumph we must first overcome our passiōs.

3. That if we desire to haue our B. Lady for our guide and mistresse we must imitate her vertues.

### CXXXIX. MEDITATION.

*How our Sauour did send the holy Ghost vpon his Disciples and Apostles. Act. 2.1.*

1. **C**ONSIDER how after that our Sauour was ascended into heauen, the most B. Virgin

Virgin retyred her self to Ierusalem, where more by her example then by words she did instruct and comfort the Christians, expecting the coming of the holy ghost which our Sauour had promised to send.

7. How the most Blessed Virgin and all the Apostles being together in a great roome, and praying to almighty God, the holy Ghost came vpon them, and appeared vpon euery one of them in forme of fiery tongues.

8. How the holy Ghost did so inflame the hearts of the Apostles, that they preached the faith without any feare, seeking nothing more then the glory of God.

*Let vs learne,*

1. To help our neighbours more by giuing good example, then by faire words.

2. That praier is a singular meanes to obtaine the holy Ghost.

3. That if we do in our actions seeke only the glory of God, it is

a signe that the holy Ghost is in vs.

## CXL. MEDITATION.

*Of the Assumption of our Blessed Lady.*

1. **C**ONSIDER how the most Blessed Virgin, esteeming that her presence was no more necessary for the Church of God, which was then very much increased, did demaund of God to depart this life, that she might be with her sonne in heauen.

2. How great ioy and contentment she receaued, vnderstanding by relation of an Angell, that her sonne our Sauour would fulfill her desire, and that he came now to receaue her soule.

3. How her thrice happie soule three daies after it was departed from the body, returned to reunite it self with the same; and so our B. Lady accompanied with Angels was, as

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some

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*Some say, carried vp into heauen.*

*Let vs learne,*

1. To liue heere on earth a celestiall life, if we desire to gaine heauen.

2. Not to make any designments in this life, and so we shall not be sory, when we shall heare of death.

3. To receaue God in our hearts at this present; and he will afterward receaue vs in heauen.

### C X L I. M E D I T A T I O N .

*How our Blessed Lady was crowned in Heauen.*

1. **C** O N S I D E R what feast the Blessed Saints of Paradise made beholding the Queene of Angels, and the Mother of God to come into Heauen so glorious as she did.

2. With what maiesty and reuerence.



uerence she was led to the throne of the holy Trinity, where she was most honorably receaued and crowned.

3. How she was seated on a beautifull throwne about all the Angels at the right hand of her beloued Sonne, where she prayeth cōtittually for her deuoted seruants.

*Let vs learne,*

1. To humble our selues heere on earth by example of the glorious Virgin, if we desire to appeare glorious in Heauen.

2. That our Blessed Lady hath merited to be crowned in Heauen, not simply because that she was the Mother of God, but for that she was adorned and enriched with millions of vertues.

3. That if we desire, that our B. Lady take care of vs in heauen, we must be deuout to her on earth.

**CXLII. MEDITATION.***Of Death.*

1. **T**HINK that we must ſoone dy, & yet we know not when, nor how; and that dying we must leaue all thinges of this world, which will afflict vs at that houre ſo much the more, as we haue byn affected to them in our life.

2. That then our ſoule ſhall be ſo troubled and tormented by the Diuels, and our body ſo ſtrongly ſeazed with ſicknes, that we ſcarce ſhall know, whether we be alieue or dead.

3. How in that traunce we ſhall be more grieuouſly afflicted with the worme of conſcience which will not only gnawe vs for the euil we haue committed, but alſo for the good we haue omitted.

*Let vs learne,*

1. To marke heere three great follies committed by men, and first by those, vvho are so much affected to these vvordly thinges that once they must leaue and abandon.

2. Of those that deferre & driue off their conuersiō vntill the houre of death, which is a time so doubtfull and vncertaine.

3. Of those who do not now that which thē they would haue done, and let vs perswade our selues that he that liueth ill, seldome or neuer dieth well.

### CXLIII. MEDITATION.

*Also of death*

I' **C**ONSIDER that as soone as the soule shall be out of the body, euery one will abandon the same as a thing most horrible. How afterwards they will throw  
the

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the same into a filthy and stinking  
hole, to be gnawen and deuoured of  
wormes. Behold how this body  
shall end, which we haue cherished  
so much in this world, and for  
whose sake we haue so offended  
Almighty God.

2. Let vs turne towards our  
soule, and we shall see it depart out  
of this world loaded only with the  
works which she hath done. The  
ill ones make her tremble & quake;  
the good giue her some small com-  
fort, but about all she is grieved  
that she liued not better.

3. Behold with what cariage and  
countenance she doth present her  
selfe before the throne of the diuine  
iustice, there to receaue the sentēce  
that her works do deserue.

*Let vs learne,*

1. How little account we  
ought to make of our body, seeing  
it is of so base and vile condition.

2. To doe alwaies good, since  
this is it that must accompaine vs in  
the

the other world . . .

3. To live in such sort, that afterwards we need not feare the last sentence which shall be peremptory of our eternall good or ill .

## CXLIV. MEDITATION.

*Of the Generall, and last Iudgment.*

1. **C**ONSIDER what dread and feare men will haue when presently after the generall Resurrection, they shall behold the signe of the Crosse and other armes of the Passion, which will appeare in heauen borne before our Sauour who shall come with great maiesty to iudge the world .

2. How the iudgmēt being begun euery one shall be constrained to giue account euen of his most hiddē thoughts, in such sort that euery ones life shall be wholly knowne to all the rest

3. How great the confusion of

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of hypocrites principally shall be,  
when their malice and wicked  
thoughts will be discovered to the  
whole world.

*Let vs learne ,*

1. To resolve with our selues to  
loue and serue God more carefully,  
to the end we may be able to ap-  
peare before him with more se-  
curity.

2. To make vp our accounts  
with the mercy that God doth now  
present vnto vs, and not to expect  
the time when he will vse his iustice.

3. For feare lest our sins should  
be knowne of all men at the day of  
iudgment, we must presently blot  
them out by a good confession, and  
by doing of pennance.

CXLV. MEDITATION.

*Of the same generall Iudgment.*

1. **C**ONSIDER how that great Iudge will recompence the iustice of the iust, & will praise them for their good workes, esteeming that he hath receaued in his owne person whatsoever they haue done to the poore.

2. How reproaching the obstinate of their sinnes with a dreadful countenance, he will driue them out of his presence, sending them to hel-fire, and deliuering them into the hands and power of the diuell.

3. How suddainly these vnfortunate sinners shall find themselves enuironed and all wrapped vp in a terrible fire, and so blaspheming shall be throwne downe into the bottomles pit of hell; and contrariwise how the good praising and  
    & thanking

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 thanking God, shall be led to heauē,  
 to raigne there eternally with our  
 Sauour.

*Let vs learne.*

1. To do good, and that for  
 the loue of God, if we will have re-  
 compence at the day of iudgment.

2. Not to cast God out of our  
 soules, that in the day of iudgment  
 he drive vs not out of his sight.

3. To walke in the way of ver-  
 tue, and then we need not feare  
 that we shall be sent to the house of  
 vice, nor be made companions to  
 the dwellers therof.

## CXLVI. MEDITATION.

*Of Hell.*

1. **S**ET before your eyes the  
 horrible bottomles pit of  
 Hell, established and appointed by  
 Gods iustice to be the perpetuall  
 prison of rebellious and vngrateful  
 persons.



persons.

2. Consider the paines and torments that the damned do indure in that place, beholding those hideous infernall monsters, hearing their cryes and enormous blasphemies, and feeling infinite and intolerable stinke.

3. Think what excessive griefe these miserable soules shall feelee, when inclosed in this dreadfull prison they shall be told, that it must be for ever, without any hope of departing thence.

*Let vs learne,*

1. That if this lodging like vs not, we follow not the way that leadeth vs vnto it.

2. That to eschew those paines, we must keepe our selues from sinne that maketh vs worthy of the.

3. That this place is not prepared but for those, that make themselves the slaues of sinne.

**CXLVII. MEDITATION.***Of the same Hell.*

1. **C**ONSIDER that the great paine which the damned do suffer, is, that they see themselves for euer banished out of heauē which was their owne country, and deprived of the enioying of almighty God who is their only end & soueraigne good.

2. How they are tormented in all their senses with so horrible paines, that they be neuer asswaged; whēce it commeth that they dye alwayes, and yet neuer end.

3. Consider that they were created & redeemed to enioy celestiall and eternall felicity, which they lost for so light and small pleasure: and yet hauing meanes to remedy their euils by doing penance, which they did not, they are surprised with so great & vehement griefe, that in  
a manner

a manner they burst asunder.

*Let vs learne ,*

1. That he which doth suffer himself to be carried away with sinne, deserueth to be cast out of heauen.

2. That if heere we will satisfie our sensualities as we list, God will afterwards satisfie his iustice as he ought to do.

3. That he is ill aduised who doth not amend himself, and become wise by other mens harmes.

### CXLVIII. MEDITATION.

*Of Heauen*

1. **C**ONSIDER how Heauen, which God hath ordained for those that loue him, is so beautifull a place that there is nothing in this world to be compared vnto it. There is no danger of death, of sicknes, of aduersity, nor of any other

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other misery whatsoever.

2. How the inhabitants of heauen do liue in highest peace and cōtēment, haue neuer any sorrow nor disgust, but do loue one another so entirely, that ech one is as glad at his neighbours good as at his owne.

3. What ioy and contentment the Blessed soules do receaue, when after so great labours and paines, they enter into that place replenished with all good & delight, there to repose for all eternity.

*Let vs learne,*

1. That if the place do please vs, we must follow the way that leadeth thither, though it seeme vn-to vs somewhat strait and rough.

2. That he is vnwise, who for worldly pelfe forgetteth heauen which is our true country.

3. That those which in this world haue suffered much for the loue of God, do receaue great reward and recompence for the same in heauen,

heaven.

## CXLIX. MEDITATION.

### *Againe of Heaven.*

1. **C**ONSIDER how those Blessed soules beholding the infinite maiesty of God, are so replenished with ioy and contentment, that they cannot desire any more, nor any other thing.

2. That they are neuer wearied in blessing the time which they haue imployed in their deuotions, in frequenting of the holy Sacraments, and in the exercise of the works of mercy, which they see to haue ben receaued and accepted of God, as if they had ben donne to his owne person.

3. How they do greatly reioyce because they are certaine that their glory and felicity shall neuer faile, and that it cannot be lost, taken away, or hindered, by any once.

L.

Let

*Let vs learne .*

1. To please Almighty God heere on earth, by serving him deuoutly, and he assuredly will giue vs all contentment in heaven.

2. How the world is grossly abused, making so little account of deuotion, and other spirituall exercises.

3. How men do deceaue themselves, if they send not their goods and treasures into their true country, which is a place so assured.

## CL. MEDITATION.

*Of the effects of deadly sinne.*

1. **C**ONSIDER how deadly sinne maketh vs loose the grace of God in this lyfe.

2. How it doth deprive vs of all those consolations that God is accustomed to giue to his welbeloued children in this world.

3. How

3. How it doth exclude vs from the euerlasting glory, for which we were created and redeemed with the most precious blood of our Saviour IESVS Christ.

4. How it doth procure vs in this life the enmity of God, who is our creatour, and ought to be our God.

5. How it bringeth vnto vs an infinite number of trauailes and miseries, making vs seruants of our passions, and flause to the diue'l.

6. It is cause that our good works cannot be meritorious of eternall life.

7. Consider how grosse an absurdity and folly it is of a man, for a small pleasure contrary to the law and will of God, to expose himself to the daunger to be throwne headlong into euerlasting paines, where he shalbe punished perpetually without any hope to be euer deliuered.

## A PRAYER.

**O** My God, I should indeed be senseles, yea and more then senseles, if reuolting against thy sacred Maiesty, I would subiect my self to the tyranny of sinne & of the diuell. And what would it auaille me to haue my whole hearts desire in this world, if I were deprived of thy grace? Alas, who could defend me from those euils, vnto which mans life is subiect: who could help me at the houre of my death? who could deliver me frō hell, if through my own demerits thou shouldst become mine enemy? I had rather O my good God, I had rather (I say) indure all the daungers & misfortunes that may befall me in this life, and had rather dy a thousand deaths, then to line euē one moment out of thy grace, fauour, and protection.

FINIS.

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